"Every pine and fir and hemlock
Wore ermine too dear for an earl."

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Century Photos

"I see grand castles grow and fall,
I see white clouds go by,
A dancing world of make-believe
For such a child as I.

"There's Santa's beard, a Christmas tree,
Vast wonders to admire.
I get some strange ideas too,
As I sit by the fire."

Editorial

Christmas Musings

I WONDER how the Spirit of Christmas feels to see folks worried and nervous and tired from a congestion of Christmas feelings. . . . Whether it feels adequately expressed and honored when we give gifts because of "painful duty," "what folks will say," or "in return" . . . . when we send off cards written from long lists when the deciding factor is not to send the same picture of bells, Santa, or quaint English scenes to those who see each other's cards.

I wonder whether, if we tried, we could not honor the Spirit of Christmas more and give our friends more abiding joy and be more richly blest ourselves if we would be more Christmas-minded throughout the year, sending greetings or gifts when the way is rough, the sky overcast, and hope seems a vanished dream.

Years and years ago on that night when Christ was born, a spirit of love and peace and goodwill came into the world anew to bring in the Kingdom of Love. And today, as Vachel Lindsay says:

> Except the Christ be born again tonight
> In dreams of all men, saints and sons of shame,
> The world will never see his kingdom bright.
> Stars of all hearts, lead onward through the night
> Past death-black deserts, doubts without a name,
> Past hills of pain and mountains of new sin
> To that far sky where mystic births begin,
> Where dreaming ears the angel-song shall win.
> Our Christmas shall be rare at dawning there,
> And each shall find his brother fair,
> Like a little child within;
> All hearts of the earth shall find new birth
> And wake no more to sin.

"Life Is a Strange Mixture"

WE say, "Life is a strange mixture." It is.

To the man who first said that, life was no doubt a *confusion.* So he called it a strange mixture. To any of us who ponders long upon it, life is made up of a *combination of opposites.* So, in another sense, it is a strange mixture.

Life is a combination of things very great and of those infinitely small. It has vast complexities—and simplicities. It has its depths—and its surface realities. It has immensities—and littlenesses.

Christmas seems to be a time set apart to the small and simple things of life. Captains of industry lock their doors to business interests and concentrate their intellects on testing out an electric train in the Board Room. The governor becomes suddenly concerned with the size of Aunt Mary's foot because, forsooth, he is not buying her a pair of slippers? The learned philosopher forsakes the intricacies of Plato while remembering how to spell the name of the third son of his sister-in-law. The little things, in multitudes, that we have ignored suddenly have their innings and force themselves upon us without stopping to ask how busy we may be. This season of the year belongs to them. For once at least we are compelled to give ourselves to those small events that do not reach far beyond themselves.

It is a good thing for most of us that this is so. We tend to forget the parts for the whole, the children for the school, the trees for the forest, the words and sentences for the book, the swallow for the summer. We must, of course, think of life in the large, but also in the importance of the parts that make it up. The wedding ring is a sign of a lifelong contract, but it is no substitute for a daily expression of confidence and love. The check twice a year to the son at college is no substitute for a regular stream of chatty and affectionate letters.

For all of us, life is at its best when it is a wise combination of small things and of large events. Christmas brings us back to the values of little affairs. If it teaches us also a new lesson in the ability to fuse the great and the small so that each will interpret and strengthen the other, then this, for us, will have been a good Christmas indeed.

The New Temperance Education

CHURCHES are recognizing that the task of temperance education must be undertaken anew today with vigor and persistency. That the program of temperance education itself must be re-examined and reconstructed, seems to be clear to only the few.

There is a unison cry that we must have the *facts* on alcohol. But let us be certain that we actually deal with facts and not with pseudo knowledge. We may well be cautious concerning extreme statements, and we ought not to confuse well established truth with claims that are still under investigation.

Knowledge regarding the physiological effects of alcohol is not enough. We need also a vast array of facts on the liquor traffic and its social effects in the realm of industry and business profits, in politics, in crime, in social distress and poverty.

But a knowledge of facts alone is insufficient, even though it becomes part of an educational program in response to felt needs of the learner. The importance of attitudes must not be overlooked. It is a fair question to ask, "What attitudes of the elders are felt and absorbed by children and young people in the home? What are the community attitudes relating to alcohol and the liquor traffic? And what attitudes are young people acquiring which give promise that pertinent facts will be interpreted in terms of human relationships and values?"

Neither in the use of facts nor in changing the attitudes of growing persons should the educator resort to indoctrination or autocratic methods. The kind of a temperance education situation in which creative learning may take place must be such that it is possible to consider the unsolved problems of temperance and the control of the liquor traffic in an unprejudiced way; in which there may develop a spirit of tolerance and respect toward those who may hold opposite opinions. Adherence to a better way of life by individuals or by groups must be a pur-

poseful adherence. Blind obedience to law or to abstract ideals or codes stands in the way of creative living. But where old and young achieve common purposes and express these in new attitudes toward life, there life is lived more abundantly and the common life of all is redeemed.

New Hope for Cooperation

THOSE who seek the wider fellowship and the united action of religious forces in the community are sometimes discouraged by the promotion of apparently unrelated programs and emphases by the various organizations within the field. But we are moving into a day of broader sympathies and more complete understanding. Responsible leaders in all phases of religious work are increasingly critical of our divided efforts, and our unreasoned prejudices. Earnest efforts are being made to find the way toward more united action and a better planned ecclesiastical economy.

Two recent editorials in denominational monthly magazines face this issue frankly and fearlessly. We rejoice in the privilege of sharing them with *Journal* readers.

In proposing a broad policy of cooperative field work in religious education, Dr. C. A. Hauser, writing in *The Heidelberg Teacher* (Reformed Church in the U.S.), April, 1934, to the church school teachers of his own denomination, makes the following stirring challenge:

"One of America's leading educators, in a recent public address on the problems of the teacher in the changing order, stated in effect that the social change that has taken place consists in this: In the old order, individuals, commercial and other institutions, and industries conducted their affairs . . . with the view of acquiring for themselves what they could get with little regard for the consequences to others. In the new order, the individual man, institutions or industry are submerged, and social intercourse moves on the basis of the highest good for the particular group involved or for society as a whole. . . .

"Coming a little closer home, we wonder whether . . . we are not justified in attributing those elements which we may justly call the failures of the Church to the fact that through our exaggerated denominationalism we too have been guilty of the same spirit of acquisitiveness, and have not given proper consideration to the effect of such a policy upon our sister denominations and especially upon the cause of religion as a whole.

"As we face the problem of religious education, and in particular as we think of reaching the local church school with help, more and more the conviction grows on us that there is but one way in which that can be done, and that is on the community basis. There are three reasons for this conviction, and they are very simple. First, the various churches in a community going it alone can not take adequate care of Christian education in the local church. Second, denominational or interdenominational educational agencies alone can not do it. Third, the local churches working together and cooperating with the outside agencies referred to above, can develop a program of Christian education that will adequately provide for the religious interests of the community as well as for the interests of the separate churches in the community."

In similar vein, the editor of *World Call* (Disciples of Christ) in the October, 1934, issue calls attention to the necessity of a more united approach to the task of the church. He says:

"For a long time each Protestant communion has labore to show the respects in which its way to God is superio to the ways other communions take. By inference or b direct statement the ways others take are derided. Fe have paused to reflect that the great unchurched masse may accept the boastings of none and the criticisms o all. This is what often happens. Assailed by conflictin claims of infallibility or at least of superiority, and be wildered by ecclesiastical mud-slinging, the man on th street declares an emphatic neutrality. We excoriate hi stiffness of neck and his determination not to believe whe the trouble often is that he has believed too much. He ha accepted the hard words of both ourselves and our critic because our behavior makes him believe they are true It is high time that we all take to heart the recent word of Principal L. P. Jacks:

" 'Unless the churches of Christendom are able to tran scend their institutional selfishness, their corporate self seeking and uncharitable relations among themselves, learning to help rather than to hinder one another, and to bear each other's burdens instead of increasing them; unless, that is, they are willing to put religion before church policy, the days of organized Christianity are most assuredly numbered. How seldom has any one of them played the part of the Good Samaritan to any other! How often that of the priest and the Levite—or worse!' "

The fact that leaders in religious bodies are, themselves, pointing out these disadvantages to Christianity in divided and divisive activities indicates that they will take important steps toward correcting them. There are on every hand signs of a new spirit of brotherhood among all those who bear the name of Christ.

The Incompleteness of Our Children

A PRAYER BY PARENTS

THOU God of all growing things, we come unto thee as parents in this our humble and honest prayer.

Grant unto us the wisdom to see that incompleteness in our children is not always sin.

Give unto us an assurance of thy pardoning Presence for the times when we have acted toward them as if their mistakes of immaturity were evidences of evil.

Enable us to see that they may be the signs only of growth and progress.

Save us, our Lord, from the short-sightedness that makes a mistaken judgment or an ill-considered word on the part of a child seem to us like a final destiny.

Endow us increasingly with the ability to draw the line between the possibilities of their world and the broken ideals of ours.

May we, therefore, judge them sympathetically according to their achievements and not despairingly by ours.

Grant us such insight that even our reproof will lead them joyously forward and not confuse and overwhelm them.

May we manifest to them something of the patience and faith with which Thou are constantly redeeming the incompleteness of our own lives. Amen.

—*P. R. H.*

Taylor

Star-Guided Men

". . . and the star which they had seen rise led them on. . ."

By Rolland W. Schloerb
Minister, Hyde Park Baptist Church, Chicago, Illinois

ONE of the most beautiful of the Christmas stories is that of the star-guided magi from the East coming to the manger at Bethlehem. They knew their way because they were led by the light of a bright star. On their return, direction came to them in a dream. They were guided men.

Though twenty centuries have passed since this story was written, it reminds us that we, too, hunger for direction. In decisions which affect the welfare of multitudes, as well as in choices which involve only a few individuals, light is needed. Parents seek wisdom to guide their children. Teachers in the school and in the church long to do what is best for their pupils. Young people, who must make the choices of vocation and life companions, seek help in making wise decisions. An age perplexed by the present, and uncertain about the future, will have a hunger for guidance.

Will a journey back to the Bethlehem of two thousand years ago help us? Is there guidance to be found yonder? It is safe to say that we would not be celebrating Christmas today if it had simply introduced us to an ancient method of guidance—the method of astrology. Christmas has another message for those who hunger for direction. John Erskine makes this thought clear in these six lines:

To be himself a star most bright
To bring the wise men to his sight,
To be himself a voice most sweet
To call the shepherds to his feet,
To be a child—it was his will,
That folk like us might find him still.

I

Having brought the kings to the family circle about the manger, the story allows the star to fade out. Now the adoration of the magi is centered about the little child. Quickly there leaps into our minds the word which had been spoken long before, "A little child shall lead them." No longer a star! No longer are men to find their guidance in the arrangement of the heavenly bodies. Christmas reminds us that in the humblest ways, and in the most obscure places, God guides.

Often we find ourselves hungering for the more exceptional ways of finding guidance. It is true that we no longer turn to the interior of animals to gain wisdom for future action, nor do we shoot arrows in the air to determine a course to follow. Yet astrologers still do a good business among us. They propose a method of guiding us which appeals to the hunger for the exceptional.

When one remembers that Jesus lived in a time when many people used this method of guidance, one cannot but be impressed with the absence of such methods in his life. He is not guided by stars. He does not use the method of magic. When men want to be guided in their conduct he places a little child in the midst of them and suggests that they learn from him.

Not for us the sky-born music,
Singing paeans from afar!
Not for us is heaven's abandon
Sounding forth from star to star!

Not for us the royal choirs,
Proud, in gilded garb arrayed!
Not for us on harps of heaven
Is the sacred music made!

"Unto us a child is given,"
Wonderful and Great, His name!
Counsellor for humble-minded,
Everlastingly the same.

Songs are come from distant heavens
To the humblest human heart!
So the Everlasting Father
Doth the Prince of Peace impart.

Sing, O Earth, your Alleluias
Lift your voice on high!
Sing, O Earth, with heart upraised,
Sing! Your hope is nigh.

II

At Christmas time we turn eagerly to this One who has released a spirit among men. What guidance can we get from Him? A church school teacher who wants to be helpful to the boys who are in his class may well ask how he is to find direction.

A word comes to us from the fourth Gospel, "When he, the spirit of truth comes, he shall guide you in all things." This would indicate that light comes not from the skies, but from the right use of a God-given power. Wherever persons are seeking to know the laws of the universe, there some gleam of light flashes across their way. A consecrated mind, which dedicates its powers of observation and which seeks by patient inquiry to predict the future, will do much to open the way which lies ahead. All who teach others can join in the prayer:

Lord be in my head
And in my understanding.

Jesus saw the possibilities of guidance in the consecrated will. "He that willeth to do His will, shall know of the teaching." The church school teacher who refuses to take up his task until his mind gives him the final answer to every question will perhaps be inhibited from the start. Only as one begins to teach with a deep desire to be of some help to others, does light come. We are bicyclists. We cannot be guided until we begin to ride.

Jesus once told his followers that they should not be unduly anxious about what they would say when brought before a court. In that hour they would be given light upon what they should say. Experience has taught us that this is true in other circumstances. In advance of a

(Continued on page 33)

Managing a Secret Burden

By James Gordon Gilkey*

SINCE 1929, this particular problem has become painfully common: wherever we turn, we find men and women who, harassed by financial difficulties or personal anxieties, are heroically trying to conceal their problems from their friends and act as though all were well. Whenever we study ourselves, we discover that many of our heaviest burdens cannot be shared with other people, even with those who love us best. Sometimes the very nature of our problems keeps them secret, sometimes we are too reserved to open our hearts to other eyes, sometimes it is sheer considerateness which makes us refuse to pile our burdens on shoulders which we know are already overburdened. Suppose we must, for one reason or another, carry a load of responsibility or anxiety which is known only to ourselves and to God. What is the technic of managing such a burden? How can we keep it from becoming impossibly heavy?

There are three rules all of us would do well to follow whenever this difficulty emerges in our little world. To begin with, we must *refuse to make our secret burden any greater than it really is.* Many individuals, compelled to carry loads no one else ever sees, instantly begin to magnify those loads. They magnify them by telling themselves that the burden is permanent, that it will undoubtedly grow heavier rather than lighter in the coming days, and that a time will soon come when they will give way completely beneath its ever-growing weight. As a result of this continuous suggestion, these individuals rapidly worry themselves into a breakdown or make themselves almost unendurable members of their family or business group. Our burdens are heavy enough anyway: let us never make the mistake of enlarging them unnecessarily.

When life compels us to carry a secret load, we shall also do well *to split that load into its component parts and carry those parts separately.* Until one studies his own burden carefully he usually has little idea how much of it can be dropped for part of the time, and how little of it must be carried at any given moment. Here, for example, is a teacher who finds herself compelled to manage a bewildering array of responsibilities. She must do her school work, keep up with the developments in her own field of specialization, maintain her outside contacts and her non-professional friendships, carry certain burdens in her church and her community, and, in addition to everything else, make a home for her aged parents. How can she possibly manage such a vast and complicated burden? She can never manage it if she makes the mistake of trying to manage all of it at the same time and all the time. Only by learning to split the load into its component parts, and teaching herself to carry those parts separately, can she solve her problem. She must learn, when she is teaching at school, to let each of her other responsibilities fall off her shoulders and lie unnoticed on the ground. She must learn, when she comes home from school and faces the domestic part of her problem, to leave the professional part behind—safely locked in the schoolroom. No one of us has to manage all of his duties simultaneously and all of the time. It is the mistaken idea that we must do this which creates in many hearts a fatal sense of strain. It is the realization that many parts of the load can be momentarily laid aside which has given some people the ability to work without confusion and to preserve within themselves, no matter how busy their days and how complex their burden, an abiding peace.

The third rule grows naturally out of the second. Just as we must split our burden into its component parts and carry those parts separately and in sequence, so we must *give ourselves occasional moments in which we can lay aside our entire burden and be entirely unencumbered.* To master this art of resting, resting the mind and the spirit as well as the body, is to find entrance to a wholly unsuspected world of power. Did you ever realize that the organs of the human body manage their almost incredible burdens because they intersperse their moments of intense activity with moments of complete rest? The case of the heart, as reported by Professor Cannon of Harvard Medical School, is particularly interesting. The heart must beat approximately 70 times per minute, 4,200 times per hour, well over 100,000 times per day. It must continue beating, without any weakness or faltering, for sixty, seventy years, eighty years. How can that tiny organ manage such a responsibility? This is the way it is done. After each beat the heart gives itself a moment of complete rest, a moment in which it summons the strength necessary for its next contraction. Professor Cannon asserts that in each twenty-four hours these tiny rest-periods aggregate a full fifteen hours. Supposedly busy all the time, the heart actually spends more time resting than working! If you and I make the mistake of never dropping the burden, even an insignificant load will soon prove too much for us. When we learn the secret which Jesus apparently knew—the secret of going alone, growing perfectly quiet, and then fixing our thought on the greatness and the love of God—the burden which once seemed crushing proves manageable after all.

What happens when we lay aside momentarily all our problems, all our anxieties, all our tasks, and try to be inwardly at rest? Obviously, a certain benefit accrues from the mere process of relaxation. But we Christians are convinced that this is not the full story. We believe that within each human life there are resources of surplus strength, surplus courage, surplus insight; and that around each human life are the love, the wisdom, and the power of God. When any one of us grows perfectly quiet, God —so we believe—opens within that individual's life the human resources of surplus strength, courage, and insight; and then pours through these newly-opened channels additional power from the divine supply just beyond. This is the experience of inner renewal to which the mystics of all the centuries have testified. This is the experience which is taking place all about us as tired and overburdened men and women turn aside from life's intense struggle, ask for inward strength, and find that their prayer is invariably answered. The burdens life piles upon us may be heavy, apparently impossibly heavy; but long ago men found that there is a way of becoming more than conquerors. It is, as Paul said, "Through Him that loves us."

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How Revealing Are the Thought Problems of Children!

The Home and Ideas about God

By Norman E. Richardson*

PARENTS who desire their children to have *faith* in God face the task of guiding the developing minds in their *thinking* about God. Faith is not merely a combination of sentiment and good works. It includes information, intelligence, knowledge, understanding. If a child is taught to trust God, it is important that he have reliable information as to who God is. To banish superstition from the developing minds of children and to build up valid God concepts is a primary responsibility of Christian parents.

Children who have just entered "the grades" in the public school, and some childen who have not yet graduated from the kindergarten, make one of their characteristic contributions to the home life by asking theological questions. "Where is God?" "How does God make thunder?" "Does God keep watch during the night?" How revealing are the thought problems of little children!

No less significant are the questions asked by older children and adolescents. To fashion a God concept that will meet the rational demands of minds developing in the midst of the science-mindedness of the present day, is a noble achievement. Without intelligently sympathetic and timely help, children are apt to land in theological quagmires such as disbelief in God, doubt concerning his existence, or a conviction that the observable processes of nature constitute the utmost reach of human intelligence in the direction of reality.

A home that is hospitable to intellectual inquiry provides one of the favorable conditions for the development of the rational side of faith. Dogmatism or arbitrariness in handling children's perplexities or doubts may result in either credulity or rebellion. Questions that are sincere are golden opportunities to help the questioner along toward a rationally undergirded trust in God. Answers should be satisfyingly helpful—from the child's point of view. Parents who arbitrarily demand that their child banish from his mind all God concepts which they consider to be non-Christian, may leave him helpless and without adequate intellectual resources in that day when he encounters false concepts. That day will surely come. It is the part of wisdom, through open-mindedness and clear thinking in home conversation, to help that child to be intellectually prepared for it.

The age-old question: Which comes first, chronologically, one's experience of God or one's conception of God, need not be discussed here. The fact is that a new conception of God may occasion a new experience of the majesty of his righteousness, his providential care that permeates the world in which children live, or the beauty of his holiness. The impoverishment of a child's religious experience may be the direct result of his misconceptions of God.

In learning about God, little children need mental patterns that are sensory or motor. They are anthropomorphic. God is a big man doing things that the biggest man in the whole world could not do. It is important that this early mental imagery be personal, simple, concrete, and ethical.

As children become increasingly familiar with moral values and begin to understand the nature of kindness, justice, purity, and honor, these concepts serve a real purpose in the further definition of the God concept. A child who does not learn, in his home, what social values are will have difficulty in grasping the concept of the God of righteousness and mercy.

These sensory and ethical insights constitute the ground work which is antecedent to philosophical speculation. The child who, in his home, hears God referred to only in abstract and, to him, meaningless terms, will fail to grow into a reality feeling that is identified with the God concept. Trustful self-committal to an unreal or an

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abstract God is a practical impossibility. With mental development should come more extensive, complex, and comprehensive ideas of God, but these need not lose the vitality of the early and simple forms.

To foster a child's faith, parents need to explain who and what God is—using concepts with which the child is familiar and which have clear meanings for him. This is evangelism. It is the intellectual side of soul-winning. Jesus' use of parables concerning the Heavenly Father was for the purpose of helping his disciples to understand, to clear up their intellectual problems. He furnishes the norm for home training.

In these days of wide-spread rationalism, parents should guard against a kind of religious interest that exhausts itself in speculation about God. Discussions with children about the nature and existence of God should reach definite conclusions. They should leave the child with a conception of God that encourages trust, confidence, love. Thinking that fails to come through to the place where reality is contacted, is not a sign of superior intelligence. Children should be able to locate and to recognize God, as well as to seek after him.

In the large majority of homes, the surest way of helping children to arrive at a useful and dependable idea of God is to consider the "evidences," "manifestations," "expressions," "concretizations" of God. God is no more mysterious than electricity. We understand what electricity is by observing what it does—how it reveals or manifests itself. God gave courage to Amos and Isaiah and Peter. He gives courage to people today. God awakens in people a desire for purity and kindness. He makes folks sorry for their wrongdoings. He helps them to overcome unkindness and pride and selfishness. There are many wonderful and very real things which God is doing right along for those who know and trust him.

But in making all these things plain for children and adolescents in the home, parents, themselves, need a growing understanding of God. Interpretation is a life-long task. As new bodies of knowledge are acquired, new possibilities of insight and belief are brought to hand. The parents who are having the thrilling experiences of newly acquired knowledge of God are better equipped to direct table, or living-room, conversation about him than are those who are dependent upon out-worn concepts. History, biography, science, psychology, ethics, theology, philosophy, esthetics—all may prepare the parent's mind for richer and more useful insights and concepts concerning God. To master the art of interpretation and discovery is to enter upon a life-long source of joy and satisfaction.

A parent thus engaged in rational inquiry, and knowing at first hand the exhilaration of new discovery, is apt to have a more sensitive social imagination and sympathy in guiding and motivating the intellectual phases of his child's religious experience. A family circle where all members are diligent and successful seekers after truth —the truth concerning God—will tend to solve the thought problems of the children while they are hot. This is important. God concepts emerge as the emerging personality solves its problems. Exigencies in the development of a personal theology may arise at any moment. Alertness to seize these opportunities and use them in giving intellectual guidance is one of the priceless privileges of parents.

The Minister As Educator

SHOULD the minister be an educator? If so, what difference will it make in what he does? The Pastors' Advisory Section of the International Council, in its meeting last February, gave considerable thought to these questions. As a result, the following statement, prepared by a committee of pastors, was approved. It sets forth ideals which may well be given careful consideration by every minister.

* * * *

We have the profound conviction that the minister holds an educational position of unique importance and unusual opportunity in our society. The very nature of his calling contributes peculiar powers to his effectiveness as a Christian educator. In order that he may make his ministry effective in the fullest degree, we believe the following requisites to be essential characteristics of his preparation and function:

1. *He will understand and appreciate the true goals and procedures of Christian education.* The goal of the Christian religion is the goal of Christian education. This goal is abundant living—present and future—in personal and social relationships, as measured by the highest Christian teachings and ideals. Life will supply the setting in which he will seek constantly to provide guidance toward more significant and richer religious experience.

2. *He will have sufficient professional training in the field of Christian education to give him perspective and a basis of evaluation for educational technique and method.* With this as preparation he will keep himself abreast of progress and aware of experiments which reveal new and more effective ways of doing his work. He will seek help from the denominational and interdenominational educational agencies.

3. *He will recognize the validity and soundness of the educational procedure for his total church program.* This will lead him to look upon the church in all its varied activities as a unified whole operating for one great purpose. Such a conception will demand coordinating and integrating activities and programs on every age level, whether they be church worship or physical recreation, to eliminate unnecessary and harmful duplication and to build a positive and directive experience of wholesome social and religious living.

4. *He will sense the urgent importance of trained leaders who understand the spiritual objectives of the whole church program and the most effective means of attaining them.* This will bring him face to face with the responsibility of educating the officers who are accountable for the welfare of the total church program. Meeting this situation will require delicate skill in effectively using the educational method of guidance from one viewpoint to another.

5. *He will be cognizant of and accept responsibility for the general supervision of the program of Christian education in his local church as it serves the educational needs of the community:*

a. By acquainting himself with the needs of the community for Christian education.

b. By cooperating with all other educational agencies of the community in the work they are doing and calling their attention to unmet needs that can be supplied through shared enterprises.

(Continued on page 32)

Pacific School of Religion Berkeley, Cal.

Locating Responsibility

For the Emphasis on "Christ in the Life of the Home"

By Mary Alice Jones

THE emphasis, "Christ in the Life of the Home," adopted by the International Council of Religious Education for 1934-35, is attracting a great deal of attention among the churches and among general educational organizations as well. There seems to be a growing recognition of the fact that the home is the basic educational institution even in these days when the child is out of the home much more than formerly was the case. It appears to be true that the foundations of one's basic attitude and philosophy of life are laid during those years when the home continues to have the largest share of the time of the child.

For a long time the church has accepted this fact as part of its general statement of educational policy, but has done very little actually to help parents develop a program of home religion which would make real in the lives of their children those attitudes and that spirit which are essentially religious. It is the expectation of those who are working for the effective use of this emphasis that it will not end when the year of promotion is over. Rather, it is the expectation that growing with the emphasis there will be a permanent program in the church through which this important aspect of its work may permanently be carried on.

Just what person or persons are to be responsible for the set-up of this program cannot be suggested in general. Rather, it must grow out of the functioning organizations already at work in the local church. Let us say, for example, that in the primary department there is a live mothers' group. These mothers have had profitable discussions with one another and with a leader and have done some reading. They are convinced both of the importance of home religion in general and of the value of the specific study they have been doing as a means of securing help in their own home situations. It would seem evident that in a local church where this situation obtained, this group would be the natural starting point for the promotion of the emphasis. Its members are the ones who are already "warm" on this subject. A sharing of their experiences with the parents of other groups within the church family, under the general supervision of the church committee on religious education, ought to be a natural beginning for interest in the emphasis during the year and for development of a permanent program of parent education for the whole church.

On the other hand, it may be that an adult class, composed largely of mothers, has become interested in an elective unit in the general field of home religion. Members of the class have received help and are convinced that this type of study should be extended throughout the church. In this situation, the adult class would be the natural starting point. In still another situation, it may be that there is no organized group within the church studying in this area but the minister is deeply concerned about this aspect of the work of his parish. He will then open up the problem through conference and informal preliminary meetings until his enthusiasm spreads.

All of this is to say that if the emphasis is to grow and is to result in a permanent program it should come out of the on-going interests and activities of the church. Parents are, of course, adults. From the standpoint of organizational set-up the promotion of the emphasis among groups of parents ought to come within the adult department of the church. If, however, there are functioning groups in other departments it would be foolish to hold back their interest while a new group is being formed in the adult department.

After the initial responsibility has been placed, however, a careful plan for organizing the church for the promotion ought to be worked out. Here again hard and fast rules are a detriment. It is clear that such an emphasis, involving as it does in so important a fashion the work of all the departments, ought to be within the program of all the departments. Representatives of the children's leaders, young people's leaders, adult leaders, and administrative officers of the school should all have a share in planning for the promotion of the emphasis for the building of a permanent program of home religion within the church.

It is foolish to talk about a unified, comprehensive program of religious education for children, for example, when we mean only the program within the church. Unless the total program includes both the activities of the home and the church it is neither unified nor comprehensive. Similarly, in the young people's department it is impossible to have a comprehensive program which does not take thoughtful account of

Photo, Ruth Alexander Nichols

Home—an Ideal Place for Joyous, Christian Fellowship

the experiences of the young people within their family groups, both as these experiences relate to specific religious interests and as they come within general relationships.

To discuss the situation in a more concrete manner, let us propose as an illustration a specific plan for the development of the emphasis and for the launching of the permanent program. It should be understood, however, that this is an illustration only and that it will not fit in with the general set-up of all churches. First of all, some person or persons in the local church who wish to promote the emphasis will look over the present set-up of the church and discover the group or groups which appear to be at the present time most conscious of the need in the field of parent education. Wherever this group is located, whether as a parent's group in one of the children's departments, as an adult study group, or in some other organization, it will be asked to take the lead in planning for the promotion of the emphasis. A preliminary committee of especially interested persons from this group will be asked to meet either formally or informally with other groups of persons within the church and present the matter for consideration, reporting the reactions which they receive. After this first approach to the problem, a permanent committee should be formed composed of representatives of the various groups which are concerned with home religion. The exact number of members on such a committee would, of course, vary largely. In a large church with a complicated organization there would have to be a number of representatives to make sure that the program of each department would be considered. This committee normally would function within the adult department under the leadership of the church committee on religious education and would proceed to make the detailed plans for the observance of the emphasis in that particular church.[1]

Following the period of the emphasis this same committee may continue to function as the committee to begin the development of a permanent program within the church for the promotion of home religion. There are a number of suggestions for activities in this field from which selection may be made, or a number of different enterprises may be continued simultaneously. Other opportunities for study in the community should, of course, be considered. The bulletin, *The Church's Opportunity in Family and Parent Education*[2], gives some practical suggestions.

Generally speaking, it will not be wise to have a department of parent education or of home religion apart from the other departments of the church. It is an aspect of the work of all the departments of the church and an essential aspect. To set it apart as a special function is likely to defeat the very purpose for which it is developed. The purpose is, of course, to help the home become an effective agency of religious education, a place in which religious ideals, habits, concepts are learned through joyous association of older and younger members of a Christian fellowship living together in love. This work is primary to all the work done with children, young people, and adults within the church. It is not something apart from the program of the church but should be the very center of the program. Necessarily, in order to bring about this situation, persons who help in the development of guidance for such a home program must have the closest relation with those persons who are responsible for the development of the program for the various age groups within the church. The local church committee on religious education will, of course, give supervision to the whole.

If this ideal can be borne in mind in the development of the set-up for the promotion of religion in the home there should result greatly enriched experience for each age group within the church. Under such a plan no program for the beginners' department, for example, would be considered complete when merely the in-the-church activities had been worked out. It would be recognized that basic to these church activities are the home experiences and enterprises of these children. The program for the beginners' child should be built, therefore, with both the home and the church in mind and should carry suggestions to parents and suggestions to church school leaders with the same degree of thoughtful preparation and detailed material.

It is recognized, of course, that this is a very large task and one that will require a great deal of time on the part of the planning committee. It is, however, based upon what we believe to be the only sound principles in the development of an organization for promoting home religion.

We have for a long time talked about the idea of an inclusive program of religious education. Let us make the special emphasis for this year an opportunity for starting such a program. Once it gets under way, we are convinced that no church can ever again feel satisfied with a program which concerns itself only with activities within the church.

[1]Detailed suggestions for the emphasis are contained in the leaflet, *Christ in the Life of the Home*, which may be ordered from the International Council for five cents.

[2]Available from denominational boards, state councils, or the International Council. Price ten cents.

Let Us Be Silent

GRACE NOLL CROWELL

LET us be silent for a little while
This holy night;
Let us go out where the silver winter stars
Hang still and white,
And let us find His star, and stand beneath
Its drenching light.

We will be calmer for the while alone
Where still things are;
We will be stronger than we were before,
And cleaner, far,
For the brief time beneath the showering light
Of one white star.

And Oh, I think if we wait, and if we watch,
That star will pour
A radiant silver light along the hills;
Will go before
And lead all earnest seekers for the Christ
To his very door.

Planning for the Class Session

By Paul H. Vieth*

Do you believe that your primary concern in church school teaching should be the growth of your pupils in Christian living? Do you believe that aching is religious when it leads your pupils to a re-gious interpretation of life? Do you believe that you ave not really *taught* until your pupils' lives have be-ome more Christian? If so, you are constantly asking ourself this question, "Just how can I make my teach-g achieve these results?"

The matter of planning for the class session is of utmost nportance. This type of teaching cannot result from hurried preparation of a lesson on Saturday night. low, then, can one proceed in planning for any particu-r session? Here are a few suggestions.

1. *Become familiar with your entire course.* You will robably be using some course of lessons rather than reely building your own course. If so, you should be-ome thoroughly familiar with the entire unit before eaching any of the lessons of the course. In addition, ou will need to steep yourself in the general subject round which your course is built, whether it be a Bible nit, a course in life problems, or a consideration of some reat social issues.

2. *Find out what is included in the next lesson to be sed.* This is not the time for intensive study. That will ome later. The purpose of this first scanning is to get a general idea of what is coming, and how the author sug-gests that the problem or project be developed. If from his hasty review you conclude that this lesson is not adequate for your purpose, make arrangements to sup-plement it from other sources, or to omit it.

3. *Study your pupils' needs.* Assuming that you know your pupils fairly well, you need now to inquire what possible interest they may have in the lesson which you are about to prepare to teach. For this purpose you will pass in review before your mind's eye not only the life experience of the members of the class, but also what you have done in previous lessons. In the case of some lessons you may find it necessary to use some means to find out more about your pupils—through tests, conversation, visits in the homes.

4. *Determine your objective.* You are now ready to decide what it is you would like to accomplish through this lesson. Do not depend on having it just vaguely in mind. Commit it to writing and look at it from all angles. Be sure that it is stated in terms of some specific result in the lives of the pupils you are teaching. Do not be satisfied with generalities.

5. *Decide on the method or methods to be followed in class.* This is the cutting edge of your plan. Can you devise class activities which will lead to the results which you have set in your objective? This part of the plan will include both what you will do and what you will have the pupils do.

In planning this step, keep in mind the point you want to reach—your objective. Think of the possible ways in which this desired result might be reached. Select the method which seems to be most feasible in your situation.

Suppose, for example, your objective should be to give a greater appreciation of the first Psalm. Shall you lecture on it? Shall you have the pupils read it verse by verse? Shall you have the pupils suggest the meaning of the different verses in terms of modern life? Shall you have them try writing a poem in their own words which expresses the same sentiment? You must obviously make a choice, and you will choose the plan which seems to you the most likely to succeed.[1]

Suppose, again, that the objective you have set is that of greater appreciation for children of another race. Shall you have them study about these children from books? Discuss why we should hold this race in honor? Tell a story about a member of this race? Show pictures? Give a play in which the life of this race is represented? Bring them in contact with this race through a party held for them or through a service project? Your answer will be given in terms of what is possible for your class and what you think will be most likely to get the result desired. In many lessons several methods are used in combination with each other.

6. *Locate your teaching materials.* The first place to search for materials is in your lesson book. Part of the purpose of the lesson writer and publisher is to make needed materials easily available for the teacher. Most teachers will find it necessary to go beyond this source. There may be a need for pictures. Often splendid pictures may be found in surprising places—in magazines, on calendars, in books. The teacher needs to be alert to usable materials. Illustrative objects may be needed, and will have to be located wherever they may be found. Some of the homes in the community may, for example, have objects of Chinese culture which could be used in a lesson on race friendship. Newspaper clippings may be useful for starting a discussion, supplying data, illustrating a point. A Bible dictionary may have some needed guidance material. Books of stories may have to be consulted to get just the right story or illustration. Make careful notes on what is to be used and where it may be found. It is also a good plan to file these for future use.

7. *Build your teaching plan.* All along the line of your preparation you will be making notes, but the final outcome should be a page or two of written matter on which you have put down just what you plan to have happen in the class session. This is not something to be followed slavishly, but should be a sort of road map or blueprint to enable you to visualize the whole session. Each individual will work out a teaching plan which is most helpful to him but the details of any plan will vary with different lessons. Any good plan will probably include at least the following items: (1) general data, such as topic and date; (2) your objective or aim for the session; (3) a list of the teaching materials you expect to use; (4) a schedule of proposed events. This last section will be the plan proper and should include such

(Continued on page 32)

*Associate Professor of Religious Education and Director of Field Work, the Divinity School, Yale University, New Haven, Connecticut.

[1]See Blanche Carrier, *How Shall I Learn to Teach Religion*, pp. 185-188, for an illustration of the teaching of Psalm I. New York, Harper and Bros.

Reaching College-Age Young People

By John R. Scotford*

In common with most suburban churches, the Vernon Heights Congregational Church of Mount Vernon, New York, was in the habit of bidding its young people "good bye" when they graduated from high school and departed in the general direction of college. If they ever returned to the active life of the church, it was usually in the capacity of young married people.

But in January, 1934, it dawned upon the pastor, Robert C. Whitehead, that new conditions had created a new opportunity so far as the older young people were concerned. Owing to current conditions, they were not going to college, they were not getting jobs, and they certainly were not marrying with the same ease as in the past. In fact, not a few young men and women of the early twenties were dangling about with nothing to do, and were obviously in need of any aid and comfort which the church might be able to afford them.

In seeking to reach these young people in an organized way, it seemed wise to make a very different approach from that which was being used with the high school age.

Perhaps the happiest thought was the setting of the time of meeting at from five to seven on Sunday evening. By that hour even a late dinner is well settled, while dismissal at seven leaves the evening free for other engagements. Instead of using the church, the gatherings have been in private homes—usually that of the pastor. This has promoted informality and has given meaning to the name chosen—the Fireside Group. In dealing with young people who sometimes think of themselves as "the unwanted generation," much use has been made of the personal invitation as a means of securing attendance. Although public announcements have been made every week, the main reliance has been on individual recruiting.

The response of the young people has been better than was hoped. Beginning in February and continuing through May—when the meetings closed for the summer—the attendance ran between twenty-five and thirty-five a week. Although an original age limit of thirty was set, no one has appeared who has been older than twenty-seven, while the "regulars" have all been between nineteen and twenty-five. The group began with those already connected with the church, but boys were encouraged to bring their girls, and girls, their boys, with the result that a number of new people have been brought within the influence of the church.

Of course young people meeting at that time of day would want something to eat! At first, the pastor's wife served a light lunch, and then a succession of committees took over the job, soliciting food or contributions from different people each week. Ultimately it is expected to make a small regular charge with which to cover this item.

The program has been in charge of a steering committee which has sought to follow the interests of the young people as they became manifest. As a new organization, every pasture was fresh, and everybody had plenty to say. At one of the first meetings, a medical student conducted a discussion on "The Scientific Control of the Birthrate"; later a law student directed their thoughts toward justice, which included a consideration of the right of the state to take life. The NRA was considered. Socialism proved so fascinating that after two evenings of argument a speaker was brought in further to illuminate the subject. "What Constitutes Culture?" was a question which provoked a lively session. The possibilities of war in Europe were canvassed, while the final evening was devoted to a consideration of the book, *Cry Havoc.* Only twice were outside speakers used.

It is realized that these first programs were somewhat haphazard, but their purpose was to catch the interest of the young people. In planning for another year, the intention is to broaden them so as to include some topics of a more distinctively religious nature.

*Editorial Secretary, Commission on Missions of the General Council of Congregational and Christian Churches, New York City.

This Christmas—Send the Journal

THIS year we are renewing our special Christmas offer which has proved so popular in former years. The *Journal* is a gift which will bring your friends monthly reminders of your interest and goodwill. Each month it provides practical helps for church school workers, interpretations of trends in Christian education, new items, and materials and suggestions for personal growth and enrichment. This year, honor the Spirit of Christmas by giving a gift which will be a source of help and inspiration throughout the year.

During the month of December you may send the *Journal* to one or more of your friends for $1.00 each, and you may renew your own subscription at the same price. You may take advantage of this special offer regardless of the date of expiration of your subscription. A convenient Christmas order blank has been inserted in this issue. Fill it out and send it in at once.

An attractive card telling of your gift will be sent to your friends if you so desire.

Send the *Journal* as a Christmas gift to a pastor, Sunday school teacher or officer, or any friend who is interested in Christian nurture.

The Superintendent's Idea File

By F. Harvey Morse*

FREQUENTLY the superintendent wants material to use in preparing talks, programs for workers' conferences, special day activities, worship services, or guide him in some specific line of school improvement. unting through a "stack" of back numbers of magazines a discouraging task. Mr. Superintendent needs a cumu- tive index to such material which is likely to be of future terest.

He will also need apt illustrations for those talks and rograms. There are a number of books of illustrations n the market—some being fairly satisfactory. How- ver, the superintendent will usually find it better to build is own collection, for then he will have illustrations hich, to a large extent, grow out of his own experience.

The happy solution to this problem is an "idea" file hich may be as simple or as elaborate as the superin- endent desires. Since most church school workers are usy persons, the suggestions given here are for a file as imple as is consistent with efficiency.

How to Build an Idea File

Get an inexpensive 3″ x 5″ or 4″ x 6″ card index ray, a set of alphabetical guides, and some blank cards. hen you are ready to record your ideas for future use.

Suppose you are reading your *International Journal of Religious Education.* You find an excellent article on the ubject of devotional reading. You may want to use it n a workers' conference sometime, or in a program, or in neeting a pupil's personal problems. You take one of hose blank cards and in the upper left-hand corner write Devotions" or "Worship." On the next line put the title f the article and the issue of the magazine. That may hen be all you need to bring the article to mind when you want it. It would be a little better, however, if you would lso include a brief resumé of the article on the card. Such a summary will often be sufficient to recall the com- plete article and save you the trouble of looking up the magazine.

Suppose that the next article which interests you is one on selecting and using lesson materials. Now it may be hat your school has already gone into the matter of les- son texts quite thoroughly and has selected satisfactory material. If there seems no necessity for it, don't bother to note this article in your file. But if your workers are not satisfied with present materials, or if you are not, then follow the same procedure in noting it on your card, headed "Lesson Materials" or "Curriculum."

Then follows an article on family life and the Kingdom of God. Enter it under "Family" or "Home Religion." "What Is a Good Motion Picture?" is the next one—cer- tainly you will want to summarize it in the idea file. There are articles on teaching various grades. Enter them ac- cordingly. And here is a temperance play your school may want to give sometime. An entry will make it quickly available when wanted.

Handle other religious publications and general maga- zines in the same way, indexing under subject headings natural to the superintendent such material as poems, pic- ture interpretations, hymn stories, stories, and general articles.

The following outline of classifications of magazine material is probably as elaborate as most superintendents will care to develop—yet it has a place for almost any article on the subject of church school administration and religious education:

- Adult Methods—organization, teaching
- Bible—inspiration, study, translations
- Church—attendance, programs, unification
- Church School—administration, advertising, architecture, equipment
- Drama
- Evangelism
- Extension Department (Home Department)
- Geography
- History—Bible, church, general
- Junior High (Intermediates)
- Kindergarten (Beginners)
- Missions—agricultural, biography, by countries, education, frontiers, home, immigration, industrial, methods in teaching
- Music
- Nursery Department
- Parent Training
- Pedagogy—lesson planning, projects, training
- Pictures
- Primary Department
- Psychology
- Race Relations
- Religions—comparative, development
- Seniors
- Social
- Sociology—child welfare, family, industry, popular life, liquor problems, recreation, social service, vice and crime
- Special Days
- Stories and Story Telling
- Vacation School
- Worship
- World Friendship
- Young People

It is a good idea also to index chapters of books containing pertinent information, so as to bring them to mind when searching for material on a particular topic.

Filing Illustrations

Suitable illustrations for use in the work of the church school are to be found everywhere, but unless they are put into permanent form they will prove very elusive when needed.

The religious press is a prolific source of supply of illustrations about the church, its polity and ordinances, its creed, its evangelistic work, religious education, missions, prayer, power of perseverance, results of sacrifice, and the blessings of Christian service. Almost daily there are incidents in the daily papers that make the finest sort of illustrations because of the local interest and timeliness. There are the poems and diverse incidents of the editorial page, and the sports page will furnish many stories of interest to boys, and their fathers, too. Current magazines are rich in illustrative material—incidents from stories and feature articles, poems, and even the joke page where lessons are often revealed through a bit of humor.

Likewise, in his study and reading, the superintendent will find many illustrations. History is full of them, but they need to be classified for easy reference. The same is true of biography, science, and the arts. And as the superintendent attends conventions and lectures he will secure excellent illustrations from the speakers. A promi-

*Elmhurst, Long Island, New York.

nent pastor attended the class of an unusually happy-minded institute worker, one who just overflowed with practical illustrations, and secured enough new material to freshen his sermons for weeks.

Indeed, illustrations are all about us. Observation will show them in everyday life. Vacations will supply many if you but pick them from the events of the day. A hike through the woods showed one superintendent many blackberry bushes with only a few, dried-up berries in sight; investigation disclosed the luscious berries hidden down underneath. This incident was used to illustrate that the better things of life are not always in plain view or of easy access—that they must be sought for. Another worker found an illustration of selfishness in the action of the fish which rushed for the brilliantly colored fly—and found himself hooked. Such illustrations result in maximum effectiveness in speaking or teaching because of their spontaneity and the reality of actual experience.

These illustrations will naturally be written on the index cards in sufficient detail to recall the entire story. In many cases actual clippings may be pasted on the cards—or placed in small envelopes filed with the cards and indexed in the same way. File along with the magazine references, alphabetically.

No two files will be likely to have the same subject headings. As a suggestion, however, the following illustration subjects have been selected from one superintendent's file:

Ability, accomplishment, activity, advice, aims, alcohol, amusements, appearance, appreciation, attention, beliefs, Bible, bluff, body, books, broadmindedness, brotherhood, business, carefulness, certainty, character, child training, child welfare, choice, Christianity, Christmas, church, citizenship, conclusion, confidence, conscience, conscientiousness, controversy, conversion, cooperation, courage, courtesy, criticism, curiosity.

Delay, democracy, denominations, desires, determination, development, difficulty, diplomacy, dissipation, doubts, duty, education, efficiency, enthusiasm, environment, error, evangelism, evolution, exaggeration, example, excuses, experience, explanations, extremes, facts, faith, father and son, fear, fellowship, first things first, forgiveness, friends, fundamentals.

Giving, God, gossip, greed, growth, habits, health, heroism, Holy Spirit, home, honesty, honor, hope, humility, ideas, ideals, imagination, importance, influence, initiative, inspiration, instincts, interest, interpretation, introductory, Jesus, justice, kindness, knowledge, law enforcement, leadership, liberty, liquor, Lord's Supper, love, loyalty.

Marriage, meditation, memory, missions, mistakes, modesty, money, motherhood, mother and daughter, obstacles, opportunity, optimism, organization, parents, patience, patriotism, paying the price, perseverance, plan, play, pleasure, point of view, politics, popularity, possibilities, power, prayer, prejudice, preparations, progress, punctuality, purpose, quality.

Rationalizing, reading, reason, religion, repentance, reputation, responsibility, results, reverence, sacrifice, salvation, science and religion, self-control, service, sin, skepticism, skill, social responsibility, stewardship, success, suggestion, Sunday, sympathy, talking, teaching, temper, thankfulness, thinking, thrift, tobacco, tolerance, training, trust, truth, understanding, value, vision, vocation, wants, war, will, work, worship, youth, zeal.

Of course, all these headings will not be present at first—an idea file must grow.

A Supplementary Material File

If desired, the superintendent may have a supplementary file, preferably of standard 8½″ x 11″ letter folders. Here he will file actual clippings from newspapers and magazines which are not kept permanently. There is also a considerable quantity of pamphlet material which may be preserved for reference in such a file. These are available from mission boards, denominational boards, peace organizations, child study groups, and state councils of religious education.

The Workers' Conference

Suggestions for the Monthly Meeting, Based on This Issue of the Journal

1. Devotional Period.

Is your devotional period usually merely "A hymn and a prayer" without much real help in it? If so, why not use the following materials this time, since they are prepared especially to meet the needs of religious leaders.

The first two editorials:
Schloerb, "Star-Guided Men"
Gilkey "Managing a Secret Burden"

These articles will prove especially helpful in spiritual growth.

2. What Our Church School Is Doing on the Home Emphasis.

Perhaps you have not started yet. So you should read, and use:

Jones, "Locating Responsibility"

In any case, you will find help for your parents in:
Richardson, "The Home and Ideas about God"
Hayward, "Services for Home Worship"

3. How Can We Help Our Teachers Do Better Work?

Use these, have them reviewed by the group, get their ideas at work, and then make a careful study to see what happens:

Vieth, "Planning for the Class Session"
Scotford, "Reaching College-Age Young People"

4. For Your Officers.

The pastor could read this article and discuss it (perhaps with humility, for it sets a rather high ideal for the minister's place in his educational program):

"The Minister as Educator"

The superintendent could be asked to tell what he plans to do about:

Morse, "The Superintendent's Idea File"

5. Christmas Plans.

These two are prepared for your help here. See how your group can use them. It is not too late now to make your plans for Christmas.

Coffin, "The Candle Lighting"
Davison, "Christmas through a Century"

Annual Meeting

February 11-18, 1935

THE Annual Meeting of the International Council of Religious Education will be held at the Stevens Hotel, Chicago, February 11 through 18, 1935. The following schedule of meetings has been arranged:

Monday and Tuesday—February 11 and 12
Committees of the Educational Commission

Wednesday, Thursday, and Friday Forenoon and Afternoon—February 13, 14, and 15
Professional Advisory Sections

Friday Evening and Saturday Forenoon and Afternoon—February 15 and 16
Educational Commission

Saturday Evening—February 16
Board of Trustees

Monday—February 18
Executive Committee of the International Council

Considering the Question of Munitions

This page offers our readers an enlargement of our column on "What Are the Facts?" which has appeared in the Journal for several months. We believe the addition of guidance materials on the use of facts on crucial social issues of the day will be welcomed by all.

OCAL church and community groups need to come to grips with the great social questions of the hour. One of these questions, ddenly brought before the American ople with astounding revelations of e Senate Committee under the leadship of Senator Gerald P. Nye, has do with the whole question of the anufacture and distribution of armaments. "Here," ys the *Federal Council Bulletin,* "the people of our urches and youth conferences and camps work and pray r peace, but their efforts are brazenly cast aside by munion makers who ply a trade in blood and iron."

Senator Nye, speaking over a nation-wide network, Octber 3, 1934, said, "For years these munition makers and eir salesmen have been weaving their way into governents, deceiving, frightening, corrupting as their welfare nd profit dictated. Because of the manner in which they ave woven themselves into the very fabric of governents, the industry has won a status of sordidness and ecrecy which has enlarged its opportunity to thrive in a ay to return good profit to its owners."

A wave of moral indignation is sweeping through the ountry against these tactics of the "Merchants of Death," ho are willing, apparently, to jeopardize the peace of e world for their own profit. But blind indignation is ot enough. There must be understanding. People must now the facts. There must be careful thought on ways f approach in getting something done to spread this inormation among many other groups and individuals.

Here is a local church or community group interested considering this whole question of munitions. How ould they proceed?

Organizing the Investigation

Their first step might be to appoint one or two members of the group to become acquainted with the significant ook, *Merchants of Death,* recently published by Dodd, Mead and Co., and with the pamphlet "U.S. Munitions nvestigation," which reports some of the startling facts lready revealed before the Senate Committee. The amphlet gives the recent radio address of Senator Nye, hairman of the Senate Committee, and will be sent to ou free by the *Evening Star,* Washington, D.C.

A general survey of these materials may result in the isting of such study topics as these, which may form the asis for more thorough study and reporting by several committees of the group:

1. The international activities of munition makers.
2. Munition makers and war propaganda.
3. The activities of munitions companies during recent wars.
4. The relationship between munitions companies and governments.
5. The cost of armaments and profits.

After these topics are agreed upon, then plans will need to be made adequately to deal with each one. If the group is large, a small committee may be assigned to each problem with the responsibility of gathering and organizing the data, presenting them to the group, and leading the discussion. Depending on the interest and resources of the group, one session may be necessary for a given problem or as many as two or more may be needed. Finally, the problem of further action by the group should receive careful attention.

If the group can locate special resource people in the community who are acquainted with the manufacture and traffic in munitions they could be a valuable aid to the group.

A Few Data on Each of the Topics

Due to limited space, only a few facts on each of the topics can be provided. They will be a starting point for the different committees or persons who are working on the various problems.

1. The International Activities of Munition Makers

(1) *Senator Nye reports* that his committee has found that the munitions industry knows no flag; this is well revealed by partnerships and working agreements among industries and individuals swearing allegiance under different flags. The Electric Boat Company of Groton, Connecticut, maker of Uncle Sam's submarines, sells its patents and designs and license to other manufacturers, among others, Vickers in Great Britain, who build Britain's submarines. Between them there are agreements as to the division of the world into sections in which each may sell, agreements involving the sharing of profits.

He further reports that the munitions industry employs spies in foreign armies to learn of new developments in armaments, not for the benefit of their own country, but for their own benefit in producing and selling supplies to all the world.

(2) *From Merchants of Death.* The United States War and Navy Departments have helped to release secret designs and patents on weapons to help private enterprises sell their goods to foreign countries. The American armament interests had an agent, Mr. Shearer, at the 1927 Disarmament Conference at Geneva. This man became known in Europe as the "man who broke up the Conference."

2. Munition Makers and War Propaganda.

(1) *Senator Nye says* that the munitions industry has organized and sponsored war scares to the end that markets might be created for the supplies from the munitions laboratories and shops.

(2) *From Merchants of Death.* The arms makers need do no more than to point out the increasing armaments of the "enemy" or possible enemies and the virtual "helplessness" of the "threatened" country and there are vigorous actions for "preparedness," which in turn means business for the arms merchants.

3. The Activities of Munitions Companies During Recent Wars.

(1) *The Senate Committee found* that the makers of munitions did not refrain from selling to both sides during the World War and during recent conflicts in South America. Some of them sell to governments which are trying to put down rebellions and at the same time to the rebels who are seeking to overthrow the government.

(2) *From Merchants of Death.* DuPont sold to Spain and to South American Republics in the revolution against Spain.

German companies furnished Belgium with arms. They also equipped Russia and Italy with arms before the world conflict.

4. The Relationship Between Munitions Companies and Governments.

(1) *The Senate Committee's* investigations has revealed that munitions makers spend fortunes in maintaining lobbies to urge armament programs, and the correspondence of these companies shows

(Continued on page 33)

Dr. Magill's Twelve Years with the International Council

As readers of the *Journal* already know, Dr. Hugh S. Magill has recently presented his resignation as General Secretary of the International Council of Religious Education. He thus brings to a close a twelve-year period of service, although at the request of the Board of Trustees he will continue to serve as General Secretary on marginal time until his successor has been chosen. In order to understand and summarize the contribution that he has made to religious education, it is necessary to see the setting of his work in the history of organized religious education itself.

In 1922 the International Sunday School Association and its auxiliary state, provincial, and county associations could look back upon a long and fruitful period of service in initiating and guiding the Sunday school movement. These unofficial groups of lay workers, ministers, and denominational leaders had worked well in bringing the Sunday school to a place of importance and usefulness in the church. In addition, the Sunday School Council of Evangelical Denominations had been organized to bring together in a working and creative fellowship the workers of the denominational Sunday school boards. These two types of organization were naturally active in the same field. In 1922 negotiations that had been under way for a number of years came to their fruition when the work of the two became one. This "merger" resulted in the organization of the International Council of Religious Education to take over and carry forward the programs and functions of the two earlier organizations.

At that time, on account of the retirement of Marion Lawrance after a long and fruitful service with the International Sunday School Association, it became necessary to secure a general secretary for the new organization. A representative committee canvassed the situation and the country carefully. The position was offered to Dr. Magill, then Field Secretary of the National Education Association. Dr. Magill attended the Kansas City convention in June, 1922, where the merger was finally consummated, and announced his acceptance of the new position. He began his work on September 1, 1922.

Dr. Magill found a difficult and complicated task facing him when he took over his new duties. Denominational boards had to find a way by which to work together more effectively and continuously than they had ever done before. State and provincial associations had to be reorganized on the basis of the new merged movement. The educational program of the churches had to be restudied in the light of new developments in education. A financial policy had to be developed so that there would be adequate resources for the support of the new enterprise. Dr. Magill addressed himself to these tasks with energy, enthusiasm, and wisdom.

New financial resources have been discovered for the Council among laymen and certain interested foundations. The denominational boards have made increasing contributions throughout this time, which have held up well even during the depression. The state councils have rendered an increasingly effective service as the field agencies of the cooperative movement even though their financial support has necessarily been curtailed in recent years.

The integration of all the creative groups of the two previous bodies into one effective organization proved to be one of the significant contributions made during the last twelve years. Perhaps the crucial step in this change was taken when the former Committee on Education and the International Lesson Committee were merged, in 1928, to form the Educational Commission of the International Council. All the working committees of the two former groups were carried over and made regular committees of the new Educational Commission. This has made it possible for an integration of the total program to be worked out such as would otherwise have been impossible.

Significant progress has also been made in the administrative work of the Council through closer relation with other groups. For example, the International Daily Vacation Bible School Association has become a functioning auxiliary of the Council and its employed secretary serves on the International Council staff as Director of Vacation and Weekday Church Schools. The Religious Education Foundation has been organized as an agency through which invested funds may be secured and handled to give financial undergirding to the Council program and to that of other religious agencies, as donors may desire. A close relationship has been developed for cooperation with the World's Sunday School Association. Progress has been made in closer working relationships also with other interdenominational agencies: such as, the Federal Council of Churches, the Missionary Education Movement, and the Council of Home Missions. Plans have been worked out with the board of trustees governing the Lake Geneva Training School property, which have brought the administration of this property into intimate relations with the Council. The Winnipesaukee property has been administered in a similar way with good results. These two properties have increasingly been put on a better financial foundation with improvements in grounds and buildings.

In addition to his work as the administrative officer of the Council, Dr. Magill has maintained many helpful contacts in a wider range. He has retained and given expression constantly to his life-long interest in better Christian citizenship. In 1926 he became a candidate for the United States Senate in Illinois on an independent ticket, and conducted a campaign that is widely regarded as having had significant results in changing for the better the current of Illinois politics. During 1933 and 1934 he served as Manager of the Hall of Religion at A Century of Progress Exposition in Chicago.

This statement of fact is in no sense an evaluation of the share which Dr. Magill has had in the achievements of the past twelve years. In the accompanying messages, the staff and officers of the Council have attempted to express something of their appreciation of and regard for him and his work, but in reality only the future can fully reveal the wisdom and abundance of his labors.

Messages of Appreciation

Dr. Magill has received scores of letters of warm appreciation regarding his years of service with the International Council. Space does not permit printing even extracts from these. However, the Board of Editors is happy to present the following tributes from the officers of the Council and the staff.

From Russell Colgate, President

Since the formation of the International Council of Religious Education twelve years ago, Dr. Hugh S. Magill has been its leader. It is hard to picture the future of the Council without him, so strong has been his personality in guiding its activities.

Endowed with a strong constitution and a vigorous and alert mind, Dr. Magill has devoted his entire energies to the cause of Christian education. It is rarely that we find combined in one man the qualities of an administrator, educator, and religious leader. All these qualities Dr. Magill possesses to a great degree, and every action is influenced by a fine Christian spirit. Under his dynamic leadership distinctive progress has been made in unifying and coordinating the work of Christian education among the denominations. He has conserved and developed the work in established fields and, at the same time, has led us into new areas of Christian service.

It has always been a great pleasure and inspiration to work with Dr. Magill, and we will greatly miss his leadership. The work, however, which he has started, that of uniting the Protestant Christian forces of the United States and Canada in the field of religious education, must and will go on.

Russell Colgate

From J. L. Kraft, Treasurer

Since my original connection with the International Council of Religious Education as its Treasurer, twelve years ago, I have worked intimately and closely with Dr. Hugh S. Magill as General Secretary.

As I look back upon the marvelous development of the Council which has taken place during those twelve years, I am convinced that the dynamic leadership of Dr. Magill has been the principal reason for its great success. I have felt it an honor and a privilege to work with this peerless leader. I have been inspired by him, and I may say that it is largely because of his leadership that I have continued as Treasurer of the Council.

We find few religious leaders who are also experts in administration and finance. From the very beginning, Dr. Magill has set up each year a spending budget which he has adhered to in the administration of the Council's affairs. I may say that it was quite a revelation to me to find a man who could anticipate a year's receipts in advance and then hold expenditures within actual income. This, in my opinion, is a very unusual achievement. Year after year Dr. Magill has kept the Council within its actual receipts, finishing the year with all bills paid.

Dr. Magill has established the International Council in the minds of the religious world in a very remarkable manner. He has carried on his work in such an impartial way that all denominations and creeds have felt that the Council was indeed their own. Through Dr. Magill's splendid ability, the Council has been financed. During the period of declining receipts, he has cut its expenses to match the income, and at the same time has maintained the high standard of efficiency of the Council. This can be said of few such institutions in these days.

Words cannot express my great admiration for Dr. Magill's character and ability. I regret exceedingly that the International Council is losing the services of this matchless leader.

J. L. Kraft

From Harold McAfee Robinson, Chairman of the Executive Committee

I find it difficult to express myself about Dr. Magill because my regret that he has resigned as General Secretary of the International Council keeps flooding in to disturb my memories of his conspicuous services to the cause of Christian education through that organization.

It has always been a great satisfaction to work with Dr. Magill. He has always known the facts in every administrative situation. His judgment about what needed to be done in the light of the facts has always been clear and sound. When decisions have been reached, it has been certain that they would be accurately and firmly put into effect.

I regard Dr. Magill as one of the finest administrators with whom it has ever been my privilege to work. No one can ever estimate the service he has rendered to the International Council in stabilizing and unifying its administration and program.

Harold McAfee Robinson

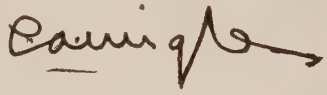
From Luther A. Weigle, Chairman of the Educational Commission

We owe a great deal to Hugh Magill. He took the International Council of Religious Education, formed by the merger of the International Sunday School Association and the Sunday School Council of Evangelical Denominations, and has made of it the most conspicuous example of cooperation in the life of the Protestant churches—cooperation not merely in reaching agreements upon points of difference or in pronouncements that express our common voice, but cooperation in actually carrying on the work of religious education.

A layman, Dr. Magill has perpetuated the splendid tradition that bears the names of B. F. Jacobs, W. H. Hartshorne, E. K. Warren, H. J. Heinz, Marion Lawrance

—the time would fail me to recount them all. A public school man, he has brought to his task a sound understanding of educational principles and an unmatched acquaintance with public school people all over this land. He has helped, as no outsider could have done, to promote mutual understanding and respect between those engaged in public education and those engaged in religious education. He has brought his legislative and administrative experience to bear upon the work of the International Council and has organized that work in a way that commands the respect of all who understand the principles of sound administration.

Dr. Magill is a great friend. Those of us who have worked with him in the past twelve years prize greatly his sterling qualities of mind and heart. He has done tremendously effective work and I very greatly regret, though I can quite understand, his decision to enter another field. I am glad to know that he intends, as a Christian layman, to continue his active interest in the work of the International Council.



From John H. Race, Chairman of the Board of Trustees

I shall always be glad that I was privileged to have a part in the selection of Dr. Hugh S. Magill for nomination as General Secretary of the International Council. The provision for and the promotion of the Christian education of the Protestant children of the United States and Canada is one of the important opportunities of contemporary life. For two reasons it has been particularly difficult in these recent years. In the dissolution of denominational loyalties there has been some hesitancy on the part of denominational leaders about participating in united movements lest their historic contributions be submerged. Furthermore, educational processes have been changing from a content emphasis to a pupil emphasis, and then again to a renewed valuation of content for the pupil.

Through the changing winds and tides Dr. Magill has steered the International Council steadily forward. He brought to his office a distinguishing knowledge of the science and art of general education. With enthusiasm and energy he has thrown himself into his responsibilities and has imparted these qualities to the efficient staff he has gathered around him. He has been comprehensive in making human contacts and has secured the cooperation of a host of workers. In securing substantial financial support for the Council, he has been highly successful. The appreciation and goodwill of myself and those I represent will follow Dr. Magill in whatsoever he gives himself to for the good of humanity.

From the International Council Staff

In thinking of the years during which Dr. Magill has served the International Council, the members of the staff are keenly aware of the many significant contributions which he has made to the cooperative work of the Protestant denominations. Of these contributions many persons will speak and history will record them. But those of us who have been most closely associated with Dr. Magill during these years are thinking more especially of those numerous, unrecorded acts of personal kindness and generosity to members of the staff and office force which have made each of us come to regard him with sincere affection. The personal interest of Dr. and Mrs. Magill in us, in the members of our families, in our anniversaries and birthdays, and in our problems and joys has helped to give us many of the satisfactions and values of a family itself.

He has always made sure that all possible physical comforts and conveniences were provided under which to work. One of the major reasons for deciding to move the offices a few years ago was that Dr. Magill could not be happy in a situation which required so many of the secretaries and file clerks to work by artificial light. In our new offices, the item which he points out with most pride to visitors is not his own office, but the arrangement which has made it possible for practically every member of the office force to work within ten feet of an outside window. Likewise, he has always insisted upon the maintenance of a high salary scale for everyone in the office. And when it was necessary to make cuts in salaries to meet a reduced income, the entire office family was called into counsel and the whole situation was talked over with frankness. After a decision was reached, each girl was asked to talk with the General Secretary personally if there were any particular reasons why the reduction in salary would work an especial hardship upon her, and adjustments were gladly made to meet such situations.

Then there is his love of beauty and poetry and harmony. Although he has always expected a full measure of service from every member of the office family and has required punctuality and the most careful attention to one's duties, he has at the same time been most thoughtful of the interests of those about him. He has wanted the office to be a place of beauty of surroundings and harmony of spirit, as well as a place for efficient work. To this end he has purchased a number of lovely pictures and pieces of furniture which he has presented to the office, he has always shown delight in the views of the lake and the river from the office windows, and he has frequently been heard to say, "People with souls are watching this sunset," as he has invited us to share a glorious sky at the close of day. Moreover, the joys and values which have come to us from associations with the unusually fine type of individuals whom he has called to his office group cannot adequately be expressed, for high ideals and a cooperative spirit have always been first requisites of those applying for positions in the Council.

Furthermore, every individual in the office family has always had free access to Dr. Magill for conference about problems, whether they be office matters, personal finances, home difficulties, or love affairs. The hours which he has given during the past twelve years to this kindly, personal service to the persons with whom he has been associated will never be a part of any official record of his work, but will always be cherished by those who have shared in them.

We who have seen him at close range, wrestling with the difficult problems which have confronted him during these twelve years, admire his courage and enthusiasm, honor his strength of purpose and devotion to duty, and treasure the happy personal relationships which we have had with him. Our friendship and goodwill will always go with him and Mrs. Magill.

The Candle Lighting

A Ritual for Christmas

By Gladys Coffin*

MANY beautiful services have come from the Christmas season. Clustered about the Nativity are so many of the fruits of time and so much longing for "eternity in our hearts" that we cannot fail to touch the hem of beauty and are driven to expression. But, alas, sometimes the Christmas observance becomes just another program. If, therefore, we discover a service which year after year brings satisfaction, it is the part of wisdom to treasure and develop it. There is evidence everywhere that such "traditional" services find favor. The following is the story of a service which in Westminster Presbyterian Church, Springfield, Illinois, we call simply "The Candle Lighting," and which we love just because it is our own. Of doing it every year for twelve years on the Sunday night before Christmas can merit its being called "traditional," why, then, it is a tradition.

Its development is, in a sense, a response to the unusual loveliness of the Gothic nave of our sanctuary, the chancel a forest of Christmas trees at Christmas time—a place where beauty, meditation, dignity, and awe come naturally together.

It began very simply—six boys and six girls of high school age lighted a semi-circle of large red candles in the chancel of our sanctuary. As each candle was lighted a few verses from the Christmas story were repeated and a young people's choir sang Christmas carols as responses. And after the service the group went "carolling." In this almost crude fashion, as we look back upon it now, we gathered together a few of the most loved passages of Scripture, some of the most familiar Christmas poems, and a few of the Christmas carols.

The simple ritual has remained substantially the same. Year by year, however, it has taken on beauty in its appointments and significance in its meaning. It is still a young people's service. Participation in it is one of the honors we reserve for seniors in the high school and only in an emergency is any one asked to appear in it the second time.

The service now has three distinct divisions. The first two candles (candles being synonymous with the passages to be recited) we call "The Candles of Christmas"; the next five candles tell "The Christmas Story"; the last five develop a theme. The quotation from the old carol is always used in lighting the first candle. The theme for the second candle is "Arise, Shine, for Thy Light Is Come" and is the ascription of praise. This selection either begins or ends with Isaiah's words and, owing to the setting of Christmas greens, always contains the verses concerning "the glory of Lebanon." For each of these candles the selections used in addition to these theme sentences varies to accord with the theme to be developed as the climax of the service. The second section changes very little from year to year and contains the principal accounts of the Nativity. The last five candles develop the theme chosen for that year. The possibility of varying the message of the

service in this part of it is one reason, we believe, that we do not grow tired of it; just as the inclusion of the whole of the Christmas story in the second part has given it permanence. The various themes for the last part of the service have been suggested by some current of thought or need of which we were aware. Some of them which we have used are: "The Way of Peace," "Behold, the Lamb of God," "This Is Christ, the Saviour of the World," "The Spirit Giveth Life," "The Light the World," "The Spirit of Man Is the Candle of the Lord," "The Increase of His Government," and "We Would See Jesus."

We have become more and more critical in selecting the materials for this service. We have not wanted it to be ordinary, and we have hoped that it might be prophetic in tone. We have felt, too, that whatever extra-biblical material was used must not do violence to the beauty and impressiveness of the scriptural passages. In selecting both literature and music we have sought for a certain lyric quality, an atmosphere of meditation and reflection, and an expression of sincere and lofty religious feeling. So fitting are such numbers as Pietro Yon's "Jesu Bambino" and Lisa Lehman's "No Candle Was There and No Fire" that they are now almost essential parts of the service.

The reward for the thought taken is in the complete response of young people, year after year, to the spirit of the thing they are doing. No effort is made to pick out the "best" young people to take part; everyone eligible is given a chance and then perfected, as nearly as possible, in his or her part. A few safeguards are, however, observed in preparing the service. For example, the voices most suited to the moods of the parts are considered in assigning them, much as one would select the cast for a play. The interpretation of the passages of Scripture, or the religious idealism involved, as the case may be, is carefully studied. The value of effective speech cannot be emphasized too strongly in a service which depends so largely upon that element for its dignity. We try also to anticipate every movement to be made so that no awkwardness or fumbling in lighting the candles mars the progress of the service. Furthermore, the utter silence in which the

*Director of Religious Education, Westminster Presbyterian Church, Springfield, Illinois.

candle is lighted proves so impressive that one must be sure that all parts are perfectly memorized.

The appointments of the service are simple, but as beautiful as we can make them. The young people enter two by two from the rear of the church, wearing white vestments and carrying lighted white tapers which they place in beautiful, old, brass candlesticks whose owner "considers it an honor" to lend them for the occasion. They make two burning candelabra at each side of the dimly lighted chancel during the service. The candles in the semi-circle of large red candles in the center of the chancel are then lighted alternately, one at a time, beginning with the center candles, until the twelve are lighted. The participants come alternately from the two front pews to light them. No announcement is made of any feature of the service after the candle lighting begins.

The young people who sing in the choir and help plan the music make many suggestions. They usually recruit some of their most talented friends for special features. It was at the suggestion of one of them that a recital of carols on the orchestra bells was added, providing one of the loveliest parts of the service. (Some one always sees to it that the bells from the high school orchestra are borrowed and then safely returned.) Last year a quartet of brasses played carols from the church tower before the service began. Indeed, scarcely a service is given that some one does not think of some little touch of beauty to add.

One cannot call the service a pageant, neither is it a dramatic service of worship, and people tell us that it is "different" from any other candle, lighting service they have seen. It is really a Christmas ritual. It is unusually worshipful. It is very simple and altogether lovely. The moments of silence as candles are lighted, the unhurried responses sung by the hidden choir, and the final tones of the bells make it a really memorable occasion.

Order of Service

PRELUDE: "Jesu Bambino," Yon.....*Violin and Organ*
CHRISTMAS CAROLS.....*Bells*
INVOCATION
HYMN
RESPONSIVE READING *(from the Psalter)*
PROCESSIONAL HYMN: "O Come, All Ye Faithful".....*Choir*

The Candles of Christmas

THE FIRST CANDLE: "The Candles of Christmas"

"The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor;
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

"The dayspring from on high hath visited us,
To give light to them that sit in darkness, and in the shadow of death,
To guide our feet into the way of peace."

"Then be ye glad, good people,
This night of all the year,
And light ye up your candles
For His star it shineth clear!"

THE SECOND CANDLE: "Arise, Shine, for Thy Light Is Come" Isaiah 60:13; Psalm 67; Isaiah 60:1, 3.
RESPONSE: "Away in a Manger".....*A boy soprano*

The Christmas Story

THE THIRD CANDLE: "The Song of Mary" Luke 1:46-55
RESPONSE: "What Child Is This?".....*Choir*
THE FOURTH CANDLE: "The Shepherds' Story" Luke 2:8-14
RESPONSE: "The First Noel".....*Choir*
THE FIFTH CANDLE: "The Shepherds' Story" Luke 2:15-20
RESPONSE: "Shepherds Now Go We"..*Soprana, flute, and the Choir*
THE SIXTH CANDLE: "The Visit of the Magi" Matthew 2:1-11
RESPONSE: "We Three Kings of Orient Are"
.....*Choir and three men's voices*
THE SEVENTH CANDLE: "Unto Us a Child Is Born" Isaiah 9:6, 7; 52:7
RESPONSE: *(Offertory)* "No Candle Was There and No Fire"
.....*A soloist*

"Thy Kingdom Come"

THE EIGHTH CANDLE: "He Whom a Dream Hath Possessed," Shaemus O'Sheel. (May be found in *Quotable Poems,* Vol. I; or in *Little Book of Modern Verse.*)

In which the poet sings of the invincible life of one who is possessed of a great dream.

THE NINTH CANDLE: "The Life Is More Than Meat" Luke 12:22-32
THE TENTH CANDLE: "The Kingdom of God"

The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among the herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. . . . . The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Blessed are the pure in heart: for they shall see God.

RESPONSE *(solo)*: "A Norwegian Child's Prayer," Kountz

THE ELEVENTH CANDLE: "The Soul of the City Receives the Gift of the Holy Spirit," Vachel Lindsay. (May be found in *"Collected Poems* by Vachel Lindsay.)

In which the poet conceives of the Gift of the Holy Spirit descending upon our town as giant censors swing above it in the heavens.

THE TWELFTH CANDLE: "Hymn of Consecration," Haryah Waman Tilak

Christ,
My devoted offering
I bring,
Everything.

The thoughts that come into my mind,
The flow of my conversation,
The sum of all my actions,
Yes, my very self, I give to Christ.

My brothers and sisters, my beloved family,
My childhood, my manhood,
My poverty, my wealth,
All my possessions, I offer to thee, O Lord.

The land of my birth, dearer to me than life itself,
Her welfare, and prosperity,
The hopes and visions I have for her,
Yes, the tears I shed for her,
I pour out at Thy feet.

Praise or blame,
Honor or dishonor,
Vain thoughts of living or of death,
Even the whole world
I bring unto Thee, O Christ!

Christ,
My devoted offering
I bring,
Everything.

BENEDICTION
RESPONSE: "Silent Night"_____*The Choir*
ORGAN CHIMES

Leaflets for Parents

"You are Teaching Your Child Religion" and "How A Child's Idea of God Develops" are the titles of two helpful leaflets for parents which have recently been prepared and are now ready for distribution at the following prices:

"You Are Teaching Your Child Religion"_____5 cents each; $1.00 per hundred

"How A Child's Idea of God Develops"_____5 cents each; $2.00 per hundred

These are available from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

Letters from Our Readers

On "A Man Who Abolished His Sunday School"

Some Questions to Consider

A PASTOR who is willing to experiment in order to make his work more effective with his young people deserves hearty encouragement. Mr. Piepenbrok shows a gladiness to break traditions in order to make religion more meaningful and more vital to his people. If his people have been in close conference with him in making this change they will have the right beginning for a complete reorganization of their whole program. Undoubtedly there is need for a change from the stereotyped lines that most have been following. Every situation is different, however, and any reorganization should be made in the light of a careful study of the needs of a situation.

There are several questions regarding underlying assumptions which the report by Mr. Homrighausen raises. I raise these as questions without attempting to judge the situation on present information and chiefly to provoke thinking along lines needed in any reorganizational plan.

1. Is the best kind of religion an authoritative one or an experiential one? Is there a danger of trying to substitute authority for the more difficult process of developing a sense of the relativity and imperiousness of religion by experienced values?

2. Does the pastor intend to substitute a better trained oratory for the more hesitant language of untrained teachers and fail to provide for a more responsible participation by the young people themselves? Is there a danger of trusting too much in talk?

3. Does the proposal for a mass assembly of worship assume that religion is primarily a passive experience? While there may be reasons for special times when families worship together, may there not be a need for regular graded worship and graded fellowship in creative studies and projects?

4. Is the church as an institution made an end in itself? Should not the young people feel that the church is a fellowship of persons with a common faith and purpose which centers outside of themselves?

5. Is there a danger of making an adult idea of God so dogmatic that it becomes unreal to growing children and youth? Should there not be a keen interest in discussing how the functioning of life and of the universe at large suggests the functioning of God?

6. Has the problem been faced as to how to recognize differences of needs and capacities? Is there not a danger of trying to force all persons into one type of educational process rather than of using different plans for different groups? While general attitudes and general interests may be furthered by the larger assemblies, perhaps specific attitudes and specific skills in Christian living need to be developed in smaller interest groups, graded to age levels and social and educational backgrounds.

I am glad that this article was published and hope that more persons who are experimenting with new plans will be willing to write them up so that they may give us the occasion for rethinking our objectives and our methods of work.

—E. J. Chave, *Professor, The University of Chicago.*

There are a few questions I should like to raise regarding the article entitled "A Man Who Abolished His Sunday School."

First, this title covers too much ground. This man has only abolished part of his Sunday school.

Second, children at the age of twelve to seventeen want to do as their parents do. If parents do not attend Sunday school you cannot expect children to do so.

Third, church service was designed to attract adults and is not fitted for the twelve to seventeen group.

Fourth, the man today who cannot delegate power to others has a hard time. This man seems to want to do everything himself and leave nothing to the layman.

Fifth, Sunday school should not leave one "all fagged out," if it is properly carried on. One should feel refreshed and have a finer outlook on the problems of life, and be better able to do things in a right way.

Sixth, where do you put your intermediate department if you have no Sunday school rooms?

—C. C. Voyle, *A layman, Gainesville, Florida.*

Must It Be Either-Or?

In regard to the article, "A Man Who Abolished His Sunday School," we should like to ask a question. Is Christianity Churchianity? (If there is such a word.) Has the church been the sole dispenser of Christianity? Mr. Piepenbrok, it seems, falls into the rather old pitfall of completely identifying religion with a church service. Is the primary task of the Sunday school to train prospective church members? That may be one task of the church school, but surely it is not its primary function.

Religion may not be discussion, but it surely must ever welcome discussion. Such authority as Mr. Piepenbrok would suggest would seem to forget the method of the Master who preached less than he discussed.

Undoubtedly, Mr. Piepenbrok is going to an extreme which is quite easily understood. Often it would seem that religious education is the only method of religious work today. He must have consciously or unconsciously rebelled against such fallacious thinking. We know of many "Sunday school churches." But does logic know no other method than the method of either-or? Surely in a well developed church, both organizations should work so they are mutually beneficial.

Lay leadership has been complimented a great deal. In all fairness and honesty too often it has not deserved such compliments. But we ask, since when has religion become the sole right of the priests? Have the lay leaders no spiritual contribution to make to the church? I dare say that in many churches the lay leaders, perhaps exceptional leaders but present in almost every church, have affected more lives than many and many a preacher.

That the Sunday school is not perfect is no secret. That some attend the church school and not the church service is not always or perhaps often due to the lack of ability on the part of the minister. But is the only method of solving such a problem that of abolishing that which is not entirely successful?

(Continued on page 38)

"Christmas through a Century"

By F. E. Davison*

IN AN effort to provide a meaningful Christmas dramatic production without the work and worry and distress usually attendant upon such productions, the Austin Boulevard Christian Church, of Oak Park, Illinois, has for a number of years worked out a service through the use of "living pictures." Last year, no doubt largely because of our interest in the Century of Progress Exposition, we centered our program about Christmas observances during the past one hundred years. It was simple, but very effective. We are reporting it here in the hope that it will be suggestive to others.

This is the sort of pageant which should not be attempted by any church which does not have the facilities for a finished production, but that does not necessarily mean elaborate equipment. The physical equipment of every church will be different and there must be sufficient resourcefulness upon the part of those directing the pageant to make changes to fit the equipment available. The service is so arranged that two or three good rehearsals are all that are necessary if the details have been well worked out previously.

One question which is likely to arise is that regarding the advisability of having anyone impersonate the Master. It is, in a way, a daring thing to do, and yet it is no more so than for an artist to attempt to paint his picture. These are living pictures and must be so regarded. Needless to say, the character of the Master must be exceedingly well done. In the original presentation, this part was taken by a young man twenty years of age who has had considerable dramatic experience. He had poise and ability which commanded respect and everyone maintained a dignified, reverent attitude toward his part in rehearsals as well as in the final production. The wig and beard were rented and fitted especially this character. The costumes, both white and colored, were also rented. One of the most sensitive art critics in Chicago saw the original production and when asked if the impersonation of the Master was offensive to him he replied, "Not in the least—because it was well done. If it had been poorly done it would have been terrible."

Our stage setting consisted of a manger in the center of the stage and one large picture frame at each side. For further information regarding characters and tableaux, consult the production notes at the end of this article.

Prologue

MAN READER: Behold the prologue to "Christmas through a Century." Ere we look upon the Christmas of yester-years, we turn back the pages of history and see rapidly moving before us the first Christmas in the Bethlehem hills of Judea.

WOMAN READER: In that ancient land, the fires of hope have died low and the song has departed from many human hearts. But something happens—a new hope is born and a new song is caught up. Even the angelic voices of heaven break forth with their songs of joy.

ANTHEM: "Shout the Glad Tidings," Richard Wagner.

MAN READER: Mary and Joseph have found no room in the inn but there in the lowly manger Mary brings forth her first born son and wraps him in swaddling clothes.

(Just as the reading is started the MADONNA *takes her place beside the manger cradle and the light is turned on in the cradle lighting up the face of the* MADONNA, *She remains there throughout the pageant.)*

WOMAN READER: The light in the face of this Babe lights up the countenance of the mother and foretells a new light which will light every man that cometh into the world. The first faint cry of the new born Babe is hushed by the song which dwells within the mother heart.

SOLO: "Lullaby."

MAN READER: Humble shepherds, while watching their flocks in the fields by night, feel a strange stirring within them as angelic voices descend from heaven. These lowliest citizens of their day make their way to the Bethlehem manger—pausing only long enough to gather from the fields and the flocks their humble tributes of love.

*(*SHEPHERDS *enter down center aisle of church, colored spotlight from balcony is on them as the organ plays appropriate music.)*

WOMAN READER: Believing that a new hope has been born for the poorest of God's people, they approach with grateful hearts and deep reverence to the place where the Christ-Child lies.

*(*SHEPHERDS *bow before the manger and pass to the side and out of the room until the closing scene.)*

MAN READER: Some of the wealthy and the wise become suddenly conscious that God is moving in a new way among his people. By divine guidance they come to know that God's new way is the way of a little child. Knowledge of the heavenly bodies enables them to follow a star until they come into the presence of God's newest revelation to the world.

*(*MAGI *enter down center aisle of church —organ music—spot lights.)*

WOMAN READER: From their wealth they choose their finest gifts of gold, frankincense, and myrrh and they bring these gifts of love and lay them at the feet of the little Child. Here on this first Christmas we see wisdom and wealth prostrate upon the altars of consecration ready to share all they possess in order that a new kingdom may be established on the earth.

*(*MAGI *present gifts, then pass to side and out.)*

MAN READER: Nineteen hundred years ago on that first Christmas night, men believed that when the Christ came to rule in the hearts of men a new day of justice and brotherhood would dawn—and the angels sang, "Peace on earth, goodwill to men."

WOMAN READER: No wonder the world burst forth into new peans of praise.

ANTHEM: "Hallelujah."

Episode One

MAN READER: What of the years which have intervened since that first Christmas night? We have been giving special thought recently to the developments of the past century. Let us look at some of the Christmas scenes from the last one hundred years.

WOMAN READER: It is now Christmas in the year eighteen hundred and fifty. The gospel of Jesus Christ has been preached for eighteen hundred years, but on our own free American soil a typical trader chooses a strange Christmas gift for his favorite daughter. The gift he selects is not an article of clothing to make her warm, nor is it a bit of jewelry to enhance her beauty.

MAN READER: It is the human form of a black slave—purchased in one of the many slave marts of the day.

LIVING PICTURE *(in right frame)*: Picture of an auction block—Negress slave with a Negro child clinging to her skirts, auctioneer, and trader.

(In the case of each of the LIVING PICTURES, *the curtain should be opened immediately following the last words of the preceding reading. Characters should hold their positions without moving and the curtain should be closed quietly after not*

*Pastor, Austin Boulevard Christian Church, Oak Park, Illinois.

longer than one or two minutes. The suggested music should be started as soon as the reading ceases.)

ORGAN MUSIC *(during picture)*: "Swing Low, Sweet Chariot."

WOMAN READER: But in 1850 many hearts have been touched by the Universal Christ and for these people Christmas does not mean a time for the purchasing of human slaves, but an opportunity to teach the sublime truth that Christ loves the children of all races and stations in life.

LIVING PICTURE *(in left frame)*: Reproduction of "The Hope of the World," by Harold Copping.

SOLO *(during picture)*: "I Think When I Read that Sweet Story of Old"

MAN READER: And so in the midst of racial inequalities there are voices which lift their protest and hopefully continue the Christmas song.

CHOIR: "Joy to the World."

Episode Two

WOMAN READER: The clock of time turns. It is now nineteen hundred and fourteen. The god of war is now ruling in the hearts of men. The whole world is in the hot cauldron of a hell born of suspicion and hate.

MAN READER: Men have answered the call of their country. They are on the battlefield. It is Christmas night. The bells of the distant church are tolling, but the bursting bombs drown out their sounds. "Peace on earth, goodwill toward men," sang the angels, but war and hatred rule.

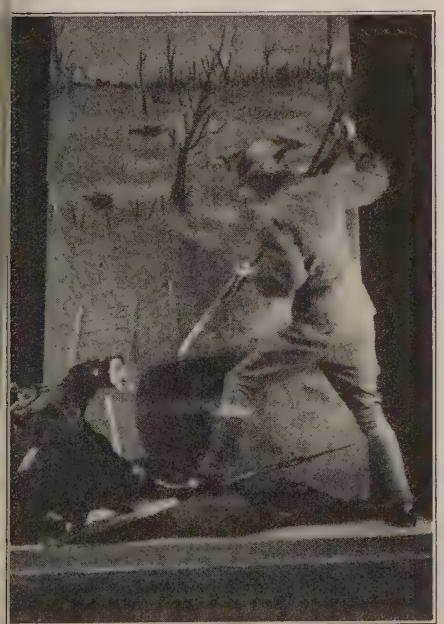
LIVING PICTURE *(in right frame)*: Tableau of a soldier of one country attempting to thrust a bayonet into a soldier of another country while the latter begs for mercy. Background shows barbed wire entanglements and bursting bombs.

ORGAN: "It Came Upon a Midnight Clear."

WOMAN READER: But the spirit of the Christ-Child still lives. On Christmas Day, 1914, His spirit visits in hundreds of homes where a gold star hangs in the window. Breaking hearts are comforted with the assurance that the "Comrade in White" strides across the battlefields ministering to the wounded and dying.

LIVING PICTURE *(in left frame)*: Showing a white-robed figure walking among the crosses. Background and foreground of white crosses. *(To be held during reading of the following poem.)*

WOMAN READER: Listen to these acres of white crosses as they speak to a war crazed world!



"Who goes there, in the night,
Across the storm swept plain?"

MAN READER:

"We are the ghosts of a valiant war—
A million murdered men!"

WOMAN READER:

"Who goes there, at the dawn,
Across the sunswept plain?"

MAN READER:

"We are the hosts of those who swear:
It shall not be again!"

CHOIR OR SOLO: "O Master, Let Me Walk with Thee."

MAN READER: But amid the gloom and the discouragements of that dark day there were those who by faith could see the dawning of a better day and there were places where music of love filled the hearts of the people.

CHOIR: "Silent Night"

Episode Three

MAN READER: The thunders of war cease. A few years later we see the hilarious Christmas of nineteen hundred and twenty-eight. Money seems to be plentiful—in some circles. Many have become rich over night. The commercial world uses the approaching sacred celebration of the church to increase its already unbelievable profits. The excessive wealth of the rich makes the poverty of the poor even more terrible.

WOMAN READER: Wealth pauses for a moment to toss a coin to the professional beggar—and some even take a basket of food to the haunts of wretchedness. These alms are given with such ignorance of underlying causes and often with such haughtiness of spirit that if it were not for the ravaging hunger of the recipients the gifts would be hurled back at these proud Sir Launfals.

LIVING PICTURE *(in right frame)*: Portrayal of woman of great wealth condescending to deliver a basket of food to a wretchedly poor family.

WOMAN READER *(during the picture)*:

"Not what we give but what we share
For the gift without the giver is bare."

SOLO: "Where Cross the Crowded Ways of Life"

MAN READER: In these days of affluence there are some who come to the Lord like the Rich Young Ruler of old and ask "What must I do to inherit eternal life?" They hear the Master reply, "Go and dedicate all you have to the common good—this will not be easy for you will be called upon to carry a cross—but the joy of sharing in the building of a new Kingdom will be yours." Some hear the words of the Master and turn away sorrowful—while others catch the vision of a new way of life and walk in that way.

LIVING PICTURE *(in left frame)*: Reproduction of the picture "Christ and the Rich Young Ruler," by Hofmann.

CHOIR OR QUARTETTE: "Jesus Calls Us O'er the Tumult"

MAN READER: So even in times of luxury there comes the divine call from highlands and lowlands to the rich and the poor; to the hill folk and the town folk; to the shepherds and the gentry; to fathers and sons; to mothers and daughters to come and worship at the holy shrines of life.

ANTHEM: "Christ of the Snow," Gaul.

Epilogue

WOMAN READER: Ere we part, let us envision a possible Christmas of nineteen hundred and fifty. Even in 1934 there is being born in us all a spirit which promises that with the passing of a few more years we may be able to behold a *more* Christian Christmas.

MAN READER: In 1950 we see the people of all races forgetting racial barriers and coming as brothers to kneel together at a common altar.

(Enter those who were in the first episode pictures and other representatives of different races. While a colored spot light is on them from the balcony they kneel before the manger cradle. After kneeling a moment they rise and step to one side.)

MAN READER *(while they are kneeling)*: "God hath made of one blood all the nations of the world to dwell together. One is your God and all ye are brethren."

WOMAN READER: In 1950 armaments are cast aside. Men who have been soldiers in opposing armies come arm in arm to the manger cradle.

(Enter the two soldiers who were in episode two. They come arm in arm and kneel for a moment at the manger and then step back to one side.)

WOMAN READER *(while they are kneeling)*: "Blessed are the peacemakers for they shall be called the children of God. . . . My peace I leave with you . . . My peace I give unto you."

MAN READER: Out of years of depression, disappointment, and heartache we have come in 1950 to understand each other's needs and stand willing to share all we possess with one another. We have found a way to banish poverty and each one counts what he has as an opportunity for blessing others. On common ground we all come to the manger of the Christ-Child.

*(Enter those in the third episode. The rich woman comes carrying the child of the poor woman. The rich young ruler is assisting the old beggar and his cloak is thrown around the beggar. They all kneel at the manger for a moment.)**

MAN READER: "Thy kingdom come, thy will be done on earth as it is in heaven." "And I saw a new heaven and a new earth . . . I saw the holy city, the new Jerusalem coming down from God . . . and I heard a great voice out of heaven saying, 'Behold, the tabernacle of God is with men . . . and God shall wipe away all tears from their eyes, and there shall be no more poverty, neither sorrow nor crying, neither shall there be any more pain—for former things have passed away . . . Behold, I make all things new'."

(Continued on page 40)

*The one representing the Master does not, of course, appear in any of these entries.

Services for Home Worship

By P. R. HAYWARD

Those Who Have No Christmas

CHRISTMAS is always a time of joy, as it should be. But, what do we mean by joy? Is it unalloyed, selfish anticipation? Personal freedom from work, as on a holiday? An unimpeded chance for physical gluttony? May it be that this matter of joy or happiness has many roots and is not as simple as it seems? Was the poet wiser than most of us who plan for Christmas when he said that "our sincerest laughter with some pain is fraught"? It may be that our Christmas home celebrations would have a deeper tone if they gave a larger place for a sense of responsibility. The following service of home worship for Christmas is not intended to slur over the normal self-centered delights of Christmas, but, perhaps, to infuse into them a sense of a person's oneness with the fortunes of others.

LEADER:* We have come together during these busy and happy days of preparation for Christmas for a few minutes of thought and prayer. We are to think again of what Christmas means, to look into our own hearts to see if they are in tune with its true spirit.

Let us join in a few moments of silent prayer.

QUIET PRAYER

LEADER: Let us join in our united prayer of gratitude.

For the happiness that comes into all the world at Christmas time; for the unselfish gifts; for the rejoicings of children; for the satisfactions that come to old people; for the lights and colors in windows and stores and church—

FAMILY: We give to thee, our Lord, and to thy good world, our thanks.

LEADER: For those who have made our hearts glad by their loving thought and tender care—

FAMILY: We give to thee, our Lord, and to thy good world, our thanks.

LEADER: Let us join now in our united prayer of petition.

READER**: Our minds go out today to all those who will have no Christmas.

For children of poverty, looking in at store windows, devouring with their eyes that which they can never touch—

FAMILY: We pray that kind hearts somewhere, prompted by Thy spirit, will lovingly, and not too late, provide.

READER: For fathers and mothers who sit in cold and wretched homes, dreading the questions of little children who will ask what they are to have for Christmas and crushed by the fact that older children are already too wise to ask—

FAMILY: We pray thy blessing and some fresh evidences of Thy love. Grant, O God, speedy success to all those who labor for the day when poverty shall be no more.

READER: For the children of the unemployed; for cripples, invalids, and shut-ins; for boys and girls and men and women in reformatories and prisons; for men away from their homes in lumber camps and construction crews; for sailors and stokers in the holds of great ships; for explorers; for the deaf, the blind, the speechless; for all those who in any way are denied full access to the joys of these days—

FAMILY: We offer unto Thee our thoughts of loving sympathy and earnest goodwill.

Grant unto us the courage and willingness to give ourselves to every effort being made to bring about a better world in which poverty shall not crush the minds and bodies of our fellowmen. Give us the will to learn and the patience to work. Make us strong of faith to believe in the day when "sorrow and sighing shall be no more."

LEADER: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Revelation 21:3, 4)

QUIET PRAYER

LEADER: Amen.

*One of the parents or a child old enough to read easily and well.
**Another member chosen in advance to take part by reading at this point.

When Someone Goes Away

There is no time quite like the night before for the family to gather in a group and bid good cheer to one of their number who is going away on a trip. Business, pleasure, illness of a distant relative, school or college—any of these may call someone away. Whether the journey be long or short in time, or far or near in distance, the circle of the family is to be broken for a while.

The family gathering the night before is a time of good cheer, of prayer, of new courage, and of an inner feeling of love for each other even though that be hard to express.

LEADER: Members of our family group, we come now from our tasks and games to bid cheer to —— who will leave us tomorrow. ——, will you tell us once more where you go, and why, and what you expect to do, and when you expect to come again to our Circle of Goodwill?

THE TRAVELER: *(Tells briefly about the journey and answers questions that may arise, especially if the trip is one that had to be decided upon hastily.)*

LEADER: Our Traveler, loved of us all, we bid you good cheer and Godspeed. And so, before you go, we bestow upon you our gifts of the Spirit.

READER ONE: Traveler Beloved, I bestow upon you the interesting things that you will see along the way—trees and hills, rivers and skies, the good green earth, little children waving to you as your train flies past, men in the fields, all the manifold ministry of love and labor and beauty.

READER TWO: Traveler Beloved, I grant you all that you will hear—new voices, strange music, cow bells in the evening twilight, new birds in the trees.

READER THREE: Traveler Beloved, I kiss my fingers gaily to you and so give you the new friends you will meet and the interesting people you will know. I will you their hopes. I bestow upon you all that they know about Life. I lay their wisdom at your feet. Take of it in large measure and bring much to us.

LEADER: And so, as you go bearing our gifts, we will hold for you even more sacred ones waiting your return. For these will be here always—

READER ONE: A father's and (or) a mother's patient care, and loving cheer, and steady devotion.

READER TWO: A big brother's (or sister's) growing sense of responsibility for the home and eager willingness to share in its tasks and joys.

READER THREE: A growing lad's (or lass's) courage.

READER FOUR: A child's smile.

LEADER: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Philippians 4:8)

PRAYER *(by all)*: Thou God of all journeying hearts, we commit unto thee our loved one as he (she) goes out to be one of the travelers of the world. Bless him (her) and all who go forth on journeys tomorrow. Grant them the "journeying mercies" of good cheer and high courage. May the hands of all who guide trains be steady, and those who put up signals and guard the welfare of others be faithful and true tomorrow when our loved one travels—and every day for the loved ones of others. May friendly hearts and careful plans and unfailing devotion mark his (her) pathway. Save us at home from impatience. Grant us loving hearts and quiet faithfulness. And when the days of separation are ended may we, one and all, gather here again to bless thee and to rejoice once more in each other. In the spirit of Jesus. Amen.

LEADER: "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity." (I Corinthians 16:13, 14)

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

"Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever." (Hebrews 13:20, 21)

QUIET PRAYER

LEADER: Amen

uggestions for Building Worship Programs

JANUARY SUGGESTIONS FOR THE PRIMARY DEPARTMENT

*By Esther Freivogel**

EME: *Building the Kingdom through Discovering God's Laws*

For the Leader

This is not a haphazard universe in which live. God works in certain orderly, ough often mysterious, ways his wonders perform. No longer do we believe that ngs happen because of magic or because the whim of some individual. Man has covered a great many of the fundamental vs governing the physical world and is nstantly in search of those that lead to a gher spiritual and social life. This month want our children to gain some appre- ution of the orderliness of their world and people who have accomplished great ings because they have discovered and rked in accordance with God's laws. ildren are often careless about what they t, how they cross the street, et cetera. We're not afraid. God will take care of ," some of them say. Through the expe- nces of worship this month, the falsity of is idea should be disclosed and a desire wakened to discover and obey God's laws.

ctivities Which May Lead to Worship

1. Talking over the happenings of the old ar that made them glad and the things at they must do in the new year to make a happy one.
2. Looking at and hanging pictures of alth-giving foods.
3. Discovering through conversation the ws of health.
4. Learning a new seasonal or conduct ng.
5. Making a chart on which they print od's laws that they have discovered.
6. Making a health poster using maga- ne pictures or freehand drawings.
7. Making remembrances for those chil- ren of the department who have been sick r several weeks. This may be a booklet ade of lesson papers that the sick children ave missed, or a rebus letter telling of the xperiences the children have been having church school.

January 6

HEME: *Learning How to Keep Well*

AVE ON HAND: Mounted pictures of foods that are good for children; children brush- ing their teeth, sleeping with their windows open, playing out of doors, et cetera.

ELLOWSHIP: As the children arrive, let them informally gather about the piano to sing songs of their choice, to tell of their experiences on New Year's Day, and perhaps to learn a New Year or other sea- sonal song. (See "Source Materials.") They may look at, talk about, and hang the pictures telling of the laws of health that people should obey.

The music of the new song may then be played to call the boys and girls together.

Worship

The children who came early may share he new song with those who have just ar- ived.

EASONAL SONG

ONVERSATION: This may be about things that happened in the past year for which the children are glad. Following each child's response the children may join in a

ONG OF THANKS OR PRAISE: The refrains of "Rejoice, Ye Pure in Heart"[1] and "Can a Little Child Like Me"[2] are examples of that which is suitable.

Remembrances of the joys of the old year will lead naturally to

QUESTIONS ON THE NEW YEAR:

"Why are the people happy and gay?
Why do the bells ring on New Year's Day?"

After responding to these questions, the children will be ready to appreciate the

VERSE:

Why are the people happy and gay?
Why do the bells ring on New Year's Day?
People are happy and glad bells ring
Because of the hope that the new days bring;
Here are some new days, lovely and clean,
Free from all acts that are ugly and mean.
Gone is the old year with its mistakes,
Welcome the new and the chance that it makes
Of doing some kindly deeds.
Therefore, the people are happy and gay,
Therefore, the bells ring on New Year's Day!

—E. F.

This will serve as a challenge to the boys and girls and may be followed by a familiar

CONDUCT SONG: (See "Source Materials" for suggestions) and a

PRAYER: This should express thanks for the joys of the past year, sorrow for mistakes and unkindnesses, and a desire to fill the days of the new year with kindness and thoughtfulness for others.

LEADER: God works in his world in certain regular ways. We can depend upon the sun rising and setting at certain regular times. People have discovered the laws by which many of these things happen. There are laws governing the sun and moon, laws of health, and even laws for getting along with people. This new year we want to obey God's laws of health so that our bodies will be as well and strong as possible. What must we do?

After this discussion the children will be ready to appreciate the

STORY: "Daniel Away from Home." (Tell the boys and girls that you are going to tell this story as if you were Daniel who lived long, long ago.)

In my father's house I was taught that some foods are good for you and some are not. Instead of eating rich, dainty food, we ate vegetables; instead of drinking wine, we drank water. My three friends did the same. Because we obeyed our parents' rules, we had strong, healthy bodies.

One day the king of Babylonia made war on our country. My three friends and I were taken away with a great many other boys to the king's palace. He was going to train us to be his helpers. We soon learned that it wasn't going to be easy to obey our parents' rules in the palace. The king was so anxious to have us treated well that he sent us rich, dainty food and wine from his own table. The boys who ate the king's food enjoyed themselves so much that it wasn't easy for us to obey our parents' rules. But we were sure that we would grow weak if we ate the rich food and drank the wine. We asked the prince who was in charge of all the boys to let us have only vegetables and water.

"Daniel," he said, "these are the king's orders. If he should find your faces worse than the other boys, he might have me killed."

I then went to the officer whom the prince had appointed to look after me and my friends and said, "Try us for ten days, please! Then let the faces of all the boys be examined. After that you may do as you please." The officer agreed to do this but he did not think much of my plan. I was quite sure, however, that we would be much stronger than the other boys.

For ten days we had only vegetables and water while the other boys ate the king's dainties and drank wine. At the end of the ten days all of the boys were examined. How surprised the officer was! We were found healthier than all the rest. So the dainties and wine were taken away, and we were allowed to have the food our parents had taught us to eat.

—E. F.

If the spirit of the group is right, the story may be followed by a

PRAYER: This may express a desire to obey God's laws of health throughout the days of the new year.

LEADER: Other boys and girls need Sunday schools in which to learn these things. Still others need money with which to buy the right kind of food. A part of our offering is used in helping others.

OFFERING: Use a familiar offering song.

NOTE:—Out of such a worship experience may grow a desire to provide milk for little children in some institution or private home.

January 13

THEME: *Discovering How to Overcome Sickness*

HAVE ON HAND: Two or three large sheets of tag board or poster paper. Crayons, Manila paper, pencils, scissors; magazine pictures of health-giving foods, of children playing out of doors, and of children sleeping with their windows open.

AS THE CHILDREN GATHER: There may be informal conversation about the laws of health that they remembered to obey during the week. The older boys and girls may make a chart of God's laws while the younger ones make a health poster using pictures or drawings they have made. If you do not choose to do this, the children may gather informally about the piano to learn a new conduct or seasonal song, if the latter was not learned last week.

Call the boys and girls into a group for worship through the playing of

MUSIC: This may be the music of the new seasonal song or music that sounds like New Year's bells. (See "Source Materials.") If the seasonal song was not sung before today, it may be sung now. Then may follow

CONVERSATION ABOUT GOD'S LAWS OF HEALTH: Help the children to see that people are often sick through no fault of their own. Help them to appreciate Jesus' sympathetic attitude toward the sick.

SONG: "Tell Me the Stories of Jesus."[3] This may lead to a recall of times when Jesus cared for the sick and to the singing of a

CONDUCT SONG: "Father, We Thank Thee for the Night"[4] *(stanza 2)*

LEADER: Point out that doctors today heal people, but not in the same way Jesus did. Then may follow the

STORY: "How a Brave Doctor Helped Many People"

When Louis Pasteur was just nine years old he saw a poor man named Nicole in great pain. He had been bitten by a mad wolf and his wounds were being burned out with a red hot iron. Doctors in Louis' day did not know what else to do. Even though they used this severe treatment, the people usually became sick with hydrophobia and died. Louis never forgot how poor Nicole suffered, and he decided that when he became a doctor he would try to discover God's laws for overcoming the terrible disease.

Louis did become a doctor. Whenever he heard of a dog going mad, he hurried to the place where the dog was to get some of the poisonous saliva that ran from its mouth. Then he would test this and study it to find out what was in it that made people so sick. Once he even risked his life to get some of this saliva. At last he thought he knew what to do to keep people from having this terrible disease when bitten. He used his treatment first on some rabbits and it worked. But Dr. Pasteur was not sure how it would work with people. One day he had a chance to find out.

Six shepherd boys had been out watching their sheep when a mad dog with foaming jaws rushed into the meadow and attacked them. The boys fled, but the oldest of them, named Juliffe, turned to protect his friends. The dog rushed at him and fastened his teeth upon his left hand. There was a terrible struggle. Juliffe's little brother ran back and

*St. Louis, Missouri.

with a whip managed to fasten the dog's jaws together.

Every one was worried about Juliffe. "Surely," they said, "he will get hydrophobia and die." But the mayor of the town said, "I will take him to the great Louis Pasteur. Perhaps he can save his life."

Pasteur did not know what he should do. "Will the treatment that I gave the rabbits work the same way on people?" he wondered. At last he decided to try. For two weeks he was not certain that the boy would get well. Through the long hours of the night Pasteur could not sleep; he watched and cared for the boy. But at last Juliffe began to get better. How happy Pasteur was! He had discovered one of God's laws for overcoming a terrible disease. Since then Pasteur's treatment has been used on hundreds and hundreds of people. No longer must they be burned with red hot irons.—Adapted from story in *Heroes of Peace* by Archer Wallace. New York, Richard R. Smith, Inc.

After this there may be a

SONG OR PRAYER OF THANKS: It should express thanks for the many people who have worked untiringly to discover God's laws and overcome sickness.

January 20

THEME: *Discovering God's Laws of Care and Friendship*

HAVE ON HAND:

1. Pictures of someone showing kindness to the sick.
2. Materials out of which remembrances for those of the department who are sick may be made. (See "Activities Which May Lead to Worship.")

AS THE CHILDREN GATHER: They may look at the pictures mentioned above and talk about those who have been away for several Sundays because of sickness. Talk over the various things that might be done to make them happy. Engage in the activities of their choice.

Worship

Following the playing of worshipful music, Psalm 100 may be read or repeated by those who know it and a song of praise sung. The offering service may include the presentation and recognition of the gifts for the sick as well as the gifts of money.

Conversation and the discovery of new laws may grow out of the presentation of such problems as the following:

1. One Sunday a little girl fell down the church steps. She cried not because she was hurt, but because *God let her fall down* his very own steps. What do you think of that?

2. One day Marjorie said to her mother, "I don't like those new people down the street." "Why not?" asked her mother. "Have you talked to them?" "No, I haven't," replied Marjorie. What do you think of that?

Write on the blackboard the new laws that are formulated as a result of these problems. These may later be added to the chart.

This discussion will form a background for the

STORY: "How Lindbergh Obeyed God's Laws"

When your great grandmother was a little girl and your great grandfather a little boy people did not fly through the air, only birds flew. But men began to discover God's laws whereby heavy machines could be made to fly like birds.

At that time the countries of Japan, China, France, and Germany seemed very, very far away. People of one country were not friendly with people of another country. They did not know one another very well and so were quite willing to go to war to kill each other.

Many years passed by. More and more airplanes were built and people began to fly all over the country. One of the best fliers was a young man named Charles Lindbergh. He was always careful to see that he obeyed God's laws of the air as far as he knew them. Carelessness in one thing, he knew, would mean an accident and injury to someone.

One day he decided to do something that had never been done before—to fly alone across the great, wide Atlantic Ocean to the country of France. For weeks and months he studied and planned just how he would fly. Not until everything was ready and the weather was right was he willing to start.

One morning in the month of May, when his plans had been completed and everything was in readiness, Lindbergh climbed into his cockpit, set his motor to running, and slowly rose above the trees. Out over the great Atlantic Ocean he flew all alone. Sometimes he was above the clouds, sometimes below. Sometimes he flew through a blinding fog when he could see nothing at all. Through the long, dark night he flew—alone. When morning came, he dropped down until he could see the whitecaps dancing upon the waves. At last he spied some small fishing vessels and he knew that land must be near. More than a day and a night he sat in his cockpit alone, hearing nothing but the hum of his motor. Over Ireland he flew, past the coast of England, and on to France.

When Lindbergh landed in France, there were thousands of people at the flying field to greet him. They swarmed around his plane like so many bees. He gave to the people of France the greetings of the people of our country. The French soon came to love him and to have a kindlier feeling toward the people of our country. On to Belgium and England he flew carrying the greetings of the people of the United States. Everywhere he landed crowds of people swarmed around his plane. Because he was so fine, they could not help loving him and having a kindlier feeling for the country from which he had come. Later he flew to Mexico, China, Sweden, and South America. Everywhere the same thing happened—people loved him and liked our country better because of him. Through obeying God's laws of the air, Charles Lindbergh has helped the countries of the world to know each other better and to love each other more.

—E.F.

A song about being friends and a prayer asking God to help us to do our part in caring for ourselves and in understanding and being friends with others may conclude the service.

January 27

Any new laws that the children have discovered may be added to the chart. Conversation about them will help clear up their meaning and the service of worship that follows may lead to a determination to obey them. Try to make this service a climax for all that has gone before. The following verse may be found helpful:

GOD'S LAWS

One night when Jean was ready to pray,
She thought of all she had done that day.
"Have I obeyed God's laws?" she said,
As she knelt and thought beside her bed.

I left no food upon my plate,
Fresh fruit and vegetables all I ate;
I drank my milk so good for me,
And touched no coffee or even tea.

I played out doors in the fresh, pure air,
I took my bath and brushed my hair;
The laws that keep my body strong,
I've tried to obey this whole day long.

But now before I go to sleep,
I remember others that I must keep.
Did I the law of love obey
And live with others in a kindly way?

I tried to help my mother today,
But once I forgot when I was at play;
Instead of answering mother's call,
I pretended I had not heard at all.

I felt like saying, "I won't," to Dad,
But I'd feel sorry if I had;
Instead I kept that thought quite still
And said to Dad, "All right, I will."

When Gus and I were out at play,
I shared my toys in a friendly way;
But once we got into a fuss,
He slapped me and I slapped Gus.

The law of love says I should be
Kind to those unkind to me;
If I'd been kind when slapped by Gus,
There never would have been a fuss.

Dear God, please help me now, I pray,
To obey your laws another day;
I want my body to grow strong,
I want to be loving the whole day long.

—E. F.

Source Materials

POEMS: The books in which these poems are found are in almost any public library:

"Help One Another" (stanza 1) and "Who Comes Dancing Over the Snow," in *Pieces for Every Month of the Year*, compiled by Mary I. Lovejoy and Elizabeth Adams. (Noble and Noble, 76 Fifth Ave., N. Y.)

"Snowflakes" and "The Snowflakes," in *Poems for the Very Young Child*, compiled by Dolores Knippel. (Whitman Publishing Co., Racine, Wisconsin.)

SONGS:

With a Seasonal Emphasis:

"New Year Greeting"[6]
"Happy New Year"[6]
"The Christmas Bells Are Ringing" (Change to "New Year Bells")
"Winter Song"[8]
"A Winter Prayer"[9]
"The Flower's Message"[10] (Change to "The snowflakes say")
"This Is the Way the Snow Comes Down"[11]
"Winter Hymn"[12]
"Little Snowflakes"[13]

Conduct Songs:

"Be Ye Kind"[14]
"Father, We Thank Thee for the Night"[4] (stanza 2)
"A Prayer for Help"[15]
"Can a Little Child Like Me"[2] (stanza 1)
"If Ye Love Me"[16]
"Our Prayer"[17]
"One Lovely Rule"[18]
"Father, Hear Thy Little Children"[19]
"Lord of the Sunlight"[20]
"Happy Little Children"[21]
"Working and Playing"[22]

MUSIC:

"Chimes"[23]
"Happy New Year"[6]

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[1]Almost any church hymnal.
[2]Danielson and Conant, *Songs for Little People*. Boston, The Pilgrim Press, 1915.
[3], [4], [13], [19], [20], [21], [22]Clara Beers Blashfield, *Song Friends for Young Children*. Rock Island, Ill., The Vaile Co., 1931.
[3], [4], [8], [9], [14], [15]Elizabeth McE. Shields, *Worship and Conduct Songs*. Richmond, Va., Presbyterian Committee of Publication, 1929.
[2], [3], [4], [5], [11], [16], [17], [23]*Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.
[7], [8], [18]Danielson and Conant, *Song and Play for Children*. Boston, The Pilgrim Press, 1925.
[2]Edith Lovell Thomas, *A First Book in Hymns and Worship*. New York, The Abingdon Press, 1922.
[10], [14]A. M. Shumate, *Songs for the Pre-school Age*. Nashville, Tenn., Baptist Sunday School Board.
[6], [13]Jones and Barbour, *Child-Land in Sunday School*. Boston, The Arthur P. Schmidt Co.

FOR JUNIORS

LESSONS that are ALIVE

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JANUARY SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By Una R. Smith**

EME FOR THE MONTH: *The Importance of Law in Building the Kingdom of God*

Introductory Statement

The need for developing a feeling of responsibility for maintaining law and order is a very vital problem at this time. The leader in charge of the junior worship services for this month may find some helpful suggestions in the textbook on civics which is used in the junior high school. The article on "Brave Guardians of Law and Order," in *Compton's Pictured Encyclopedia*, and the one on "Police," in *The World Book Encyclopedia*, will also give a background of helpful information.

The programs which follow are merely suggestive. The junior superintendent and her helpers should think carefully of the points where boys and girls in her church school fail most in law observance, and try to guide the thinking of her group, during this month, that there will be some definite improvement at these points.

At a meeting of workers in one junior department, in which this problem was being considered, one teacher said that the children in her neighborhood were continually breaking the street-light globes. Another reported that some children in her group had been shooting at birds and pulling flowers in the park. All of them felt the need for more careful observance of traffic regulations. As a basis for the discussion on law observance, the workers in this junior department planned to have several children interview policemen and report to the department what they had learned in regard to how boys and girls may help the officers of their city in seeing that the laws are obeyed.

January 6

SONG: "Father, Lead Me Day by Day"

CONVERSATION: What are some of the games you enjoy most? Are they difficult to learn? What are some things that helped you to learn to play them? (Guide the children in discussing the value of rules in play.) What would you think of a person who refused to obey the rules of the game? What do you think of people who refuse to obey the laws of the city or state? What are some of the laws that boys and girls need to obey? (Guide the children to mention traffic regulation, helping to avoid spreading contagious diseases, caring for city property, throwing paper and fruit peelings in garbage cans, etc.)

Jesus gave his followers a rule that I think will help us as we try to remember to obey the laws of our city. Do you know the law to which I refer? Let us repeat the Golden Rule: "Whatsoever ye would that men should do unto you, even so do ye also unto them" (Matthew 7:12). Another rule that Jesus gave that I think will help us as we try to obey the laws of our city is the great commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself" (Matthew 22:37-40). Suppose we think of laws of our city that are really ways of showing consideration for others.

SONG: "I Would Be True"

PRAYER:

Dear God, our Father, we want to be good citizens. Help us to see back of our laws the guidance they give in protecting the rights of others. In this way, may we grow in ability to understand the needs and rights of others. As we share in giving equal rights to all, we ask thy guidance, that we may really do thy will at all times. Amen.

SONG: "Father, Hear the Prayer We Offer"

January 13

SONG: "There's a Wideness in God's Mercy"

Let us read silently the last verse of the hymn we have just sung and try to think about its meaning. I want to tell you a story of how God helped Moses lead his people out of slavery. It is a story of God's kindness to a people who had not learned to govern themselves.

STORY OF MOSES:

Long ago, before Jesus came to the world, when the Hebrew people were slaves in Egypt, God called a leader to help them in their trouble. The Bible tells us that when Moses was guarding his sheep in the desert, God spoke to him from a burning bush and told him to go back to Egypt and help his people. We do not understand how God spoke through the burning bush, but we feel sure that, in some way, he helped Moses to have the courage to undertake this difficult task, and that, as Moses tried to think of how he might best serve his people, God led him to choose the best way.

It is difficult to imagine all the difficulties Moses had to face as he tried to persuade Pharaoh to let his people go and sought to inspire the Hebrews with courage and patience. No doubt he could have spoken his thoughts again and again in these words from Mendelssohn's oratoria, *Elijah*, "Wait patiently on the Lord and he will give thee thy heart's desire."

Instead of appreciating their wonderful leader, the children of Israel complained against Moses. They even said they would rather go back to slavery than to suffer the hardships they had to endure in the wilderness. They were not only ungrateful to Moses, they forgot the God who had led them out of slavery. We read in the Bible that while Moses was on the mountain, receiving from God the law that would help them develop into a free people, these ungrateful people made a golden calf to worship.

It is only when one compares that weak, undisciplined group with the Hebrew people in later ages, that he can realize the great value of law in making the Hebrews a people who delighted in the law of the Lord.

Let us think for a few minutes of some of the laws given the early Hebrews. The first one reminded the Israelites that the Lord was their God and they were to have no other Gods. Gradually there was built up an appreciation of God as a father who was kind and forgiving, who expected his children to be like him. Another law was: "Thou shalt not take the name of the Lord, thy God, in vain." As we think of that law today, we are reminded that God's children should not curse or swear. In the time of Moses it meant also that God's name should not be used in performing magic, as some of the heathen people used the names of their gods. These laws also reminded the children of Israel to honor their parents, not to steal, not to tell falsehoods.

Moses led his followers to make a solemn promise to God to follow the laws which he had given. We have only to study the history of that time to see how the attempts to live by these laws made the Hebrews stand out in their age as righteous people. From that time on to this day, those who have tried to obey these laws have been helped to do the right. Again and again the Bible tells of times when some of the Hebrew people forgot the law of God and always they brought sorrow to themselves and others. But as God sent Moses to the children of Israel, so again and again he led wise leaders to remind people of his laws and to urge them to follow them.

The world is better today because of the laws which God gave to his people through Moses and because Moses worked so patiently to help his people do the things which God commanded them to do. We have every right to be thankful for the help which the Ten Commandments have been to people who have tried to do the right. We are glad that the God who gave these wise laws to the people of Israel is our God, ready today, as at the time of Moses, to help his children discover ways of living together in friendliness.

DISCUSSION: Why do you think the Hebrews complained of Moses? In what ways did the laws which Moses gave help them to learn to exercise self-control? After a long period of trying to follow these laws, the Hebrew people became noted for their obedience to law. Let us read what one of their poets wrote about the man who seeks to live according to the law of God.

BIBLE READING: Psalm 1.

Let us think a few minutes of the first two verses. The psalmist is saying, "Happy is the man who is not wicked or scornful." In the eighth verse of the 19th psalm we read much the same thing: "The precepts of Jehovah are right, rejoicing the heart: The commandment of Jehovah is pure, enlightening the eyes."

I wonder if you cannot think of times when you have been made happy because you have done the right.

PRAYER: Dear God: we are glad that we have laws to help us know the right. Give us courage to obey them. Amen.

SONG: "Dare to Be Brave" or "Father, Lead Me Day by Day"

I wonder if it would not be a good plan for us to think during the next week, of laws that help us to do the right.

SONG: "I Would Be True"

January 20

SONG: "Father, Lead Me Day by Day"

Report on laws that help people to do the right. (Encourage the children to mention laws of city and state and rules they should follow at home and in school. Guide the children in discovering that just laws are ways of guiding people in right living.)

SONG: "There's a Wideness in God's Mercy"

PRAYER:

God, our Father, we are glad that thy plans are made by one whose wisdom is greater than ours. Help us to obey thy laws even when they are difficult. Wilt thou give wisdom to those who make laws for our city and country that our civil laws may lead us to do the right. Give us judgment and courage that we may uphold the laws of our city and state. Amen

SONG: "Father in Heaven, Who Lovest All"

LEADER: Here are some rules of living from the Bible that I think will help us as we seek to build the kingdom of God:

Speak ye every man the truth with his neighbor. —ZECHARIAH 8:16b.

Whatsoever ye would that men should do unto you, even so do ye also unto them.—MATTHEW 7:12.

Be ye kind one to another, tenderhearted, forgiving each other.—EPHESIANS 4:32.

SONG: "I Would Be True" or "God of our Fathers, Whose Almighty Hand"

January 27

SONG: "God of Our Fathers, Whose Almighty Hand"

DISCUSSION: Some laws of God that have been discovered in modern times. We have talked of the value of law in helping people as they try to build the kingdom of God. Let us think today of some people who have discovered some of God's laws in recent years. Why do people boil water when they are out in the woods and must get water from a creek or river? People did not know about germs and how to destroy them until Pasteur discovered the way to destroy disease germs by heat. (In similar fashion lead the children to tell how people have learned to control malaria and yellow fever.) The work of Walter Reed, Pasteur, and others who have helped the world by discovering laws of health, shows us how people may discover God's laws and work with him. What chances do boys and girls have to help in seeing that the laws of health are obeyed? (Lead the children to see that every person should seek to know how to care for his own health and help in protecting those about him.)

SONG: "Forward through the Ages"

PRAYER:

Father in heaven, we thank thee for men and women who have discovered laws of health. We thank thee that we have minds to learn of thy plans. May we be ever ready to learn more about how people may do thy will and be willing and eager to cooperate. So may we share in making the world better and happier. Amen.

SONG: "Dare to Be Brave"

BIBLE READING: Psalm 119:33 and 34

SONG: "Father, Lead Me Day by Day" or "I Would Be True"

*Little Rock, Arkansas. Author of *The Junior Department of the Church School*, Cokesbury Press.

JANUARY SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

By Rowena Ferguson*

THEME FOR THE MONTH: *Building the Kingdom through Discovering God's Laws*

January 6

THEME: *A Great Law-Giver*

The purpose of this program is to help the boys and girls build up a new appreciation for Moses as one of the world's great law givers whose influence for the building of the Kingdom still furnishes guidance for the people of today.

PRELUDE OF QUIET MUSIC

OPENING SENTENCES: Psalm 19:7-11

INTRODUCTION BY LEADER: Today we would use our imagination to carry us back centuries into the past when a race of people had escaped from slavery and was trying to set up a new nation and to live together as freemen. All their lives they had known cruelty, injustice, and hardship so that it was difficult for them to know how to act toward one another in this new situation. They knew nothing of government because they had been slaves; they didn't know how to use freedom but only to misuse it because they had never been allowed freedom before. All of this made living very confused and unhappy for them. These people were fortunate in having a leader who was one of their race but who had not been a slave. He was also a person who lived close to God. As he studied his people and thought how he might help them, gradually under God's guidance he came to understand that in order for people to live together happily, there must be some regulations or standards which all would recognize and try to live by. This man's name was Moses. No one knows, of course, how he looked, but this picture of a statue shows how he might have looked. It is by the Italian artist Michelangelo. (Available from Art Extension Press, Westport, Connecticut.)

PICTURE STUDY: This statue of Moses was created by the Italian artist Michelangelo in the first part of the sixteenth century. It was intended as part of a tomb for Pope Julius II, whom some people have compared to Moses by saying he was at the same time "law-giver, priest, and warrier." The statue is now in Rome.

The following questions may point toward various aspects to be considered in an appreciation of this work.

1. From the artist's conception, what sort of person would you think Moses to have been?
2. Is this the way you imagine Moses from reading about him in the Bible?
3. What did the person mean who said the statue was full of "repressed movement"?
4. What does Moses hold in his hands?
5. Which ones of these words best describe this idea of Moses? Powerful; restrained; angry; vigorous; visionary; intelligent; religious.
6. Does this statue of Moses portray qualities of leadership?
7. What things about it do not fit your idea of Moses?
8. Does this statue help you to know Moses better?

LEADER: Moses helped his people to make many laws so that they might live together in an orderly way. It takes several books in the Bible to list all of the laws which Moses and the people made for the common good. They have to do with every phase of living, from religious ceremonies to sanitary regulations. The making of these laws marks a great advance in the growth of the Hebrew nation. Slowly they pulled themselves out of slavery to become a great people, ever remaining conscious of God's guiding hand. The foundation of all these laws is what we know as the Ten Commandments.

RESPONSIVE READING:

Leader: God spake these words, and said: I am the Lord thy God; Thou shalt have no other gods before me.
In Unison: Lord have mercy upon us, and incline our hearts to keep this law.
Leader: Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.
In Unison: Lord, have mercy upon us, and incline our hearts to keep this law.
Leader: Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.
In Unison: Lord, have mercy upon us, and incline our hearts to keep this law.
Leader: Remember the sabbath day, to keep it holy.
In Unison: Lord, have mercy upon us, and incline our hearts to keep this law.
Leader: Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.
In Unison: Lord, have mercy upon us, and incline our hearts to keep this law.
Leader: Thou shalt not kill.
In Unison: Lord, have mercy upon us, and incline our hearts to keep this law.
Leader: Thou shalt not commit adultery.
In Unison: Lord, have mercy upon us, and incline our hearts to keep this law.
Leader: Thou shalt not steal.
In Unison: Lord, have mercy upon us, and incline our hearts to keep this law.
Leader: Thou shalt not bear false witness against thy neighbor.
In Unison: Lord, have mercy upon us, and incline our hearts to keep this law.
Leader: Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.
In Unison: Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

HYMN: "O God, Our Help in Ages Past"

LEADER: The Israelites under Moses' leadership were discovering God's laws by which they might build a nation pleasing in his sight. Men are still trying to discover more and more about such laws. Although today we have a very different world, the laws of our land are founded very largely on those first principles of Moses, the great law-giver.

HYMN: "Marching with the Heroes"

UNISON PRAYER:

Our Father, we honor today Moses, one of the earliest builders of thy Kingdom. Through discovering and making effective for his people part of thy law, he served all future generations. We, too, would be Kingdom builders, discovering and using thy universal laws that the coming of thy Kingdom may be hastened. Amen.

January 13

THEME: *Laws of Health*

The aim of this worship occasion is not to instruct in the rules of health or to duplicate what is done in the public school, but rather to make possible the discovery of the religious implications of such experiences.

SUITABLE HYMNS: "The Body, Lord, Is Ours to Keep," "Lord of Health, Thou Life within Us," "In Life's Earnest Morning," "Our Youth to Thee We Bring."

APPROPRIATE SCRIPTURE READINGS: Psalm 19:7-11 (this passage may be used again for the opening sentences, as last Sunday, in order to give continuity of thought); Matthew 9:35, 36; Mark 1:32-34.

READING:

Strong of body, high of spirit,
Valiant youth goes striding forth;
His the seasons that inherit
All the treasure trove of earth.
Sky and sunlight, dream and labor,
Mountain crag and sparkling shore,
Love and God and love of neighbor
These are his forevermore.

Lord who liveth, youth undying,
Thou who knowest this our path,
Move among us, still defying
Nights of fear, and gulfs of wrath.
Though our years are far and ranging
We are young who walk with truth,
Hearts at peace that know no changing,
These are thine, immortal youth.

—RICHARD FELTON. From *The New Hymnal for American Youth*. Used by permission of D. Appleton Century Co., publishers.

The boys and girls perhaps have had a health code in the public schools, or they may procure one from the State Board of Public Health. Copies of this might be distributed with the following introduction which the pupils may be asked to read together as a prayer in unison, or silently:

We thank thee, Lord, that thou hast yielded into our hands the keys of health and sickness, of life and death. Give us wisdom to search out, revere, and obey thy laws of life. Give us grace to despise no instrument of health; whether material or physical or spiritual, it is from thy hand. . . .

How many are the ways through which thou seekest us and wouldst woo us to health and strength! We thank thee for the healing balm of thy fresh air, and the antiseptic rays of the kindly sun! We bless thee for pure water! Accept, O God, our thanks for thy humble servants, the scientists, whose microscope and test-tube have revealed to us the unseen helpers and foes of human life. We thank thee for consecrated physicians and nurses who have watched by bed-sides of pain, risking life and health in plague camps or in homes. We praise thee for all good teachers who have strengthened our faith in the power of truth over inner discord and disease.

Recall us from the waywardness which seeks pleasure and ease through the breaking of thy laws. . . . Comfort us, heal us, strengthen us, as we hear thy call and obey.

—From *Prayer That Prevails* by Marshall Dawson. Used by permission of The Macmillan Company, publishers.

January 20

THEME: *The Laws of Science*

This program seeks to lift up, in the thinking of the boys and girls, the constructive view of science and its religious significance.

SCRIPTURE READING: Proverbs 8:12, 22-31; Psalm 1.

HYMNS: "Hail the Hero Workers," "Awake, My Soul, Stretch Every Nerve," "A Mighty Fortress Is Our God," "In Life's Earnest Morning"

PRAYER:

We praise thee, O Lord, for that mysterious spark of thy light within us, the intellect of man, for thou hast kindled it in the beginning and by the breath of thy spirit it has grown to flaming power in our race.

We rejoice in the men of genius and intellectual vision who discern the undiscovered applications of thy laws and dig the deeper springs through which the hidden forces of thy world may well up to the light of day . . . . Grant them, we pray thee, the divine humility . . . to realize that they are sent of thee as brothers and helpers of men and that the powers within them are but part of the vast equipment of humanity, entrusted to them for the common use. May they bow to the law of Christ and live not to be served, but to give their abilities for the emancipation of the higher life of man. Amen.

—From *Prayers of the Social Awakening* by Walter Rauschenbusch. Copyright, The Pilgrim Press.

STORY: "The Master Builder"

"In the Swiss city of Schaffhausen there is an ancient and famous bridge, the longest wooden bridge in the world. Some years ago a boy sat near this bridge with a sketchbook in his hand, and as he drew he was thinking of the two things he wanted most to do. One was to be an artist like his grandfather—hence the sketchbook—and the other was to be a builder, for he thought this bridge was the most beautiful thing he had ever seen. Through the years, as he went to school, the desire to be a builder won out, so he went to college in Zurich with that idea uppermost.

"One day a favorite professor of his delivered an illustrated lecture about engineering in America. He

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the class that in that country people tried to do impossible, that it was the land of enterprise and ress. Then he flashed upon the screen a picture Brooklyn Bridge. For a minute there was com- silence, as if each boy had lost not only his ue but his breath. Then came a loud 'A-ah!' an explosion. It was so beautiful, so majestic, trong, yet it looked like a cobweb.

The bridge hung in mid-air, suspended on wire es which were fastened on two high piers on side of the river. It was so high in the air the tallest ships could sail under it and not scrape r funnels or masts. Then and there Othmar nann decided he must go to this wonderful land, to d, if possible, more daring bridges. Now during tions, he worked in a bridge-building plant in tzerland, where he learned from the bottom up bridges were built. He attacked his engineering ies with new zeal and graduated with honors." m *The Gifts They Brought* by Edward Steiner Margaret Raymond.) In 1904 young Ammann e to America.

hirty years later a newspaper correspondent made way up to the offices of the Port of New York thority where he was to interview the chief engi- r who had built four of the nine great bridges in about New York City. Few of the people who constantly using these bridges ever heard of the chiefly responsible for them—Othmar Ammann. e is how the newspaper man described him:

In person quiet and retiring, Mr. Ammann is the thesis of the mighty structures he has created— s difficult to associate a man so mild-spoken with huge engineering. His voice and his manner n at variance with the noisy cranes, the throbbing ls, and the ear-splitting riveting machines that do bidding. To create his dreams men have bal- ed themselves on narrow planks high in air and Brobdingnagian arches of masonry or spun spider s of steel. Following out the thin white lines ch he has traced on a background of blue, they e hung from towers of steel the longest suspension in the world. Yet he is modesty itself.

As chief engineer of the Port of New York Author- he has drawn the plans for all the bridges which Authority has constructed and also has hired every or employee. He has considered the bids and ac- ted those which to his mind were most advanta- us, irrespective of figures. And he is not content design and to organize, but climbs perilously over partly completed structures to see for himself how visions are taking shape . . . .

Yet it is difficult for him to talk about the great gs he has done. He prefers to let his work tell story. He insists that his big bridges are the k not of one man but of many men. He passes praise along to his organization. And it is not ose. To him fame and glory really mean little, as discovered the other day when I went to make a tch of him." (From *The New York Times*. Used permission.)

During these intervening years Othmar Ammann died and worked on bridges. One time a failure made when the cantilever bridge across the St. rence at Quebec collapsed, and he was right on d to find out what the trouble had been. All the time he was learning more and more about the laws of physics which govern construction engineering, and how these laws may be used so as to benefit mankind. He wanted to do what every one said was impossible—build a much needed bridge connecting New Jersey and Manhattan across the Hudson River. Because it had to be a special kind of bridge all the engineers had given it up as too costly. But Othmar Ammann studied and figured for many years and was at last ready to submit his drawings of a proposed bridge across the Hudson. The story of how the great George Washington Bridge gradually rose up from two towers on each side of the river and connected by fine spun cables the two states is five years long. It took the labor of many men, but chiefly the courage and the skill of Othmar Ammann, master builder.

The laws of science—God's universal laws—wait for man's discovery, and may be used as mighty tools for the common good. We build more securely the Kingdom of God when the power of science is harnessed to Christian purposes.

PRAYER:

We praise thee, O Lord, for that mysterious spark of thy light within us, the intellect of man, for thou hast kindled it in the beginning and by the breath of thy spirit it has grown to flaming power in our race.

We rejoice in the men of genius and intellectual vision who discern the undiscovered applications of thy laws and dig the deeper springs through which the hidden forces of thy world may well up to the light of day . . . . Grant them, we pray thee, the divine humility . . . to realize that they are sent of thee as brothers and helpers of men and that the powers within them are but part of the vast equipment of humanity, entrusted to them for the common use. May they bow to the law of Christ and live, not to be served, but to give their abilities for the emancipation of the higher life of man . . . .

But to us who benefit by their work do thou grant wisdom and justice that we may not suffer the fruit of their toil to be wrested from them by selfish cunning or the pressure of need, but may assure them of their fair reward and of the need of love and honor that is the due of those who have served humanity well. Gladden us by the glowing consciousness of the one life that thinks and strives in us all, and knit us together into a commonwealth of brothers in which each shall be heir of all things and the free servant of all men.

—From *Prayers of the Social Awakening* by Walter Rauschenbusch. Copyright, The Pilgrim Press.

January 27

THEME: *The Laws We Make*

The purpose of this worship program is to quicken a consciousness within the group of the basis of man-made laws as God's chief purpose for the world—the good of all his children.

The chief feature of the program might be a talk by a lawyer of the community or a member of the city council or state legislature (one who is familiar with the making of laws and their administration) on the purpose of laws and what is a good law. Something should also be said about how man-made laws may be built on God's law.

APPROPRIATE HYMNS: "Love Thyself Last," "O Brother Man"

LEADER: The leader might make some such introductory remarks as this: We have been thinking about building the Kingdom of God through discovering his laws. Man may use these laws of the universe to make a happier world wherein all people may live as brothers. In addition, however, there must be man-made laws whenever a group of people are living together. Some day each of us will help to make the laws by which our own community lives. How shall we learn to do this?

UNISON READING:

When we build, let us think that we build forever. Let it not be for present delight, nor for present use alone; let it be such work as our descendants will thank us for, and let us think as we lay stone on stone, that a time is to come when these stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor and wrought substance of them: "See! this our Fathers did for us." (These words of John Ruskin might refer to the sort of community which we will build to pass on to our descendants. We can think of it as a structure which will be beautiful and enduring.)

PRAYER:

O Lord, thou art the eternal order of the universe. Our human laws at best are but an approximation to thine immutable law, and if our institutions are to stand, they must rest on justice, for only justice can endure. We beseech thee for the men who are set to make and interpret the laws of our nation. Grant to all lawyers a deep consciousness that they are called of God to see justice done, and that they prostitute a holy duty if ever they connive in its defeat. Fill them with a high determination to make the courts of our land a strong fortress of defense for the poor and weak, and never a castle of oppression for the hard and cunning . . . .

Make these our brothers the wise interpreters of thine eternal law, and the brave spokesmen of thy will, and in reward bestow upon them the joy of conscious fellowship with thy Christ in saving men from the bondage of ancient wrong.

—From *Prayers of the Social Awakening* by Walter Rauschenbusch. Copyright, The Pilgrim Press.

ANUARY SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Nancy Longenecker**

HEME FOR THE MONTH: *Discovering God's Laws*

To the Leader

As we begin a new year, we must clarify r thinking once more upon the idea of e Kingdom we are building. Do we really lieve we are ushering in a new social or- r which has more of the characteristics of e Kingdom of God than the one in which e are living? Change is everywhere, and less the principles of Christ are evident these changes, we have no reason to be- eve that the Kingdom is near at hand. so far as each of us lives as Christ would ve, will the Kingdom be brought in.

Let us this year learn to spiritualize all xperiences and to find God in every life tuation. Why should we find him only at ated times or in special places? Jesus id, "God is a Spirit; and they who wor- ip him must worship him in spirit and in uth." Let us teach youth that worship eed not be limited to the use of services sually found in churches. Wherever we el that there is a Power higher than our- lves, we may lift our hearts in gratitude, recognition, and with reverence to that ower, and there we worship him and God as become real.

Our worship services may be used in the eginning, or at the close of the church hool period. Many schools have chosen the latter place because the students are then better prepared to think about the content of the service, more students are present, and the mood created by the service is carried away by the group.

These services are built more or less freely, using material which may be chosen by the leader and not necessarily always in the same order. The hymns are often suggested in one group but may be sung throughout the service if desired. Surely one will be familiar, and if any substitutions are made they should bear upon the chosen theme. Most of all, choose good hymns and make them attractive by intelligent interpretation and by good singing.

If there is a need for some special theme to be developed, build a program that will meet the need. Worship services should come from the experience of the group so that the individuals may have not only satisfaction, but also growth in their spiritual life.

January 6

THEME: *The Law of High Attainment*

PRELUDE: Music of hymn, "Lead On, O King Eternal"

CALL TO WORSHIP:

Leader: "Except the Lord build the house, they labor in vain that build it."

Response: "Except the Lord keep the city, the watchman waketh but in vain."

Leader: "Blessed is the nation whose God is the Lord, the people whom he hath chosen for his own inheritance."

All: "Righteousness exalteth a nation; but sin is a reproach to any people."

HYMN: "Lead On, O King Eternal"

LEADER:

THE LAW OF HIGH ATTAINMENT

The Bible is a record of the continued revelation of God to man, or perhaps it is a record of the development of man and his ability to think of God. The earliest writers of the Old Testament had great reverence and awe for the presence of God. Moses wrote the laws which were to govern the Hebrews in their thinking of God, and in their relations to man. These were stern laws, and those who did not keep them, suffered.

Hosea came later with a message of love and freedom. He taught that if we love God we love man. Love, not fear, is the great force that binds man to God and man to man. Christ came as an example of the great law of love lived on earth. He was centuries beyond his age and suffered accordingly. We have never attained the full consciousness of his law of love and have never lived but a fraction of it. His was the greatest attainment of all mankind, because his life exemplifies the great law of love.

HYMN: "Walk in the Light"

UNISON: "The Hebrew Laws"—The Ten Commandments (Exodus 20:1-17)

READING:

The Mosaic Teaching:

And if any mischief follow, then thou shalt give life for life,
Eye for eye, tooth for tooth, hand for hand, foot for foot,
Burning for burning, wound for wound, stripe for stripe.

—EXODUS: 21:23-25

Teachings of Christ: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whoso-

*New York City.

ever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away . . . .

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

—Matthew 5:39-44

LEADER:

ONE WHO KNEW THE LAW OF HIGH ATTAINMENT

St. Francis of Assisi came into the world at a time when paganism was supreme. The church was materialistic and was influenced by the whole heathen civilization. "There was nothing for the mass of men in the way of mysticism except that concerned with the mystery of the nameless forces of nature: such as, sex and growth and death." Nature worship was bringing about its inevitable results—the sins against nature. Normal and natural experiences were deteriorating into thoroughly bad practices. The then popular religion only dragged people down and they needed a new conception of life with the possibilities of achieving high purposes. Into this world of the twelfth and thirteenth centuries, St. Francis came as a herald of a new gospel.

Obeying literally the words of Christ to his disciples to preach that the Kingdom of Heaven is at hand, to heal the sick, to cleanse the lepers, to cast out devils, to freely give, St. Francis started a new order of religious thinking. His followers were to take three vows, the vow of poverty, of chastity, and of obedience. He did not only teach the gospel of love, he was love. Possessing nothing, yet in his poverty he sang of joy because he was rich and free from all hindrances. The country was soon awakened to this new springtime religion, its fresh approach to all life, and its new sense of God. They were ready for the gospel of penitence and peace. His simple life among the peasants, the lepers, and the outcasts was in sharp contrast to the existing church's attitude. He was as a cup of fresh water to the spiritually thirsty.

No one lived in such humility. No one desired less for himself, and yet for seven centuries the influence of this little, poor man seems undiminished. The law of high attainment for him was the supreme law of love and sacrifice, which was the same for his Master, Jesus Christ.

PRAYERS FOR THE NEW YEAR: By the students, dedicating themselves to high resolves and new devotions to Jesus Christ.

MOMENT OF QUIET MEDITATION

PRAYER *(by leader)*:

Dear Lord and Father of us all, in the morning of this new day, and in the beginning of this new year, may we set our standards high and cling to our ideals in word and action.

It is not easy to think straight in these days. The great force of love often seems remote from our everyday life. Sometimes we even think the law of love does not work. Forgive us, dear Father, for those low moments. Help us to rise above small things and little sins that so easily beset us. We want to grow so we may look at life whole, keeping our eyes clear, our hearts pure, and our hands steady. May we discover and prove that the goal of high attainment is only through the law of love. We ask this in thy name. Amen.

HYMN RESPONSE: "I Bind My Heart This Tide" (Printed in July, 1934, *Journal*)

January 13

THEME: *The Law of Gravitation*

PRELUDE *(piano music)*: "Soaring," by Schumann

HYMNS: "I Feel the Winds of God Today"
"Be Strong, We Are Not Here to Play"

POEM:

Lord, guard and guide the men who fly
Through the great spaces of the sky;
Be with them traversing the air
In darkening storms or sunshine fair.

Thou who dost keep with tender might
The balanced birds in all their flight,
Thou of the tempered winds, be near,
That, having thee, they know no fear.

Control their minds with instinct fit
What time, adventuring, they quit
The firm security of land;
Grant steadfast eye and skilful hand.

Aloft in solitudes of space,
Uphold them with thy saving grace.
O God, protect the men who fly
Through lonely ways beneath the sky.

—Mary C. D. Hamilton. From the *American Student Hymnal*. Used by permission of D. Appleton-Century Co.

SCRIPTURE:

Unto Thee, lift I up mine eyes, O Thou that dwellest in the heavens.
The heavens declare the glory of God, and the firmanent showeth his handiwork.
Day unto day uttereth speech and night unto night showeth knowledge.
There is no speech nor language where Thy voice is not heard. When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him, and the Son of Man that Thou visitest him?
For Thou hast made him but little lower than God and crownest him with glory and honour. Thou madest him to have dominion over the works of Thy hands, Thou hast put all things under his feet.

HYMN: "I Have Ridden the Wind," found in the *American Student Hymnal*, published by D. Appleton-Century Co.

PRAYER: *Theme*—"On discovering and keeping the laws of the universe whose Creator is God." (Use a composite prayer made from those which various classes have built upon this theme.)

PRAYER RESPONSE *(solo)*: "The Aviator's Prayer"

Lord, guide my spirit as thou guidst my wings,
Aloft in quiet places light and clear,
Above the pall of city smoke and din,
Among the clouds and shining stars.

I reach to thee, O Lord, as grim and wan,
I coax my droning motor on and on.
Relax my brow, administer to me
The calm of thine immensity!

Up to the sweeping heights
Where skylarks sing and hill tops merge into a plain,
Lord, guide my spirit to as like a place
Among thy planets far and calm."

—Elizabeth C. Leland. From *Singing Pathways*. Published by Powell & White, Cincinnati.

TALKS: "Isaac Newton—Discoverer of the Law of Gravitation," and "The Wright Brothers—Builders of the First Airplane"

BENEDICTION:

By faith Lindbergh, solitary, and unknown, traced a pathway through the uncharted reaches of the heavens, daring the cold of the upper reaches, the depths of the waters below, and the hunger and weariness of long hours of heroic endurance, giving a new and swift way for the journeys of mankind.

What more shall we say of our great men of science, who seek out the uncharted paths of discovery; delving deep into the mysteries of the laws of the Creator, thinking God's thoughts after him, enduring many hardships and great dangers that they may make known his wonders through faith?

By faith they conquer the elements, discover the treasures of the earth, and increase the power of man until he is indeed but a little lower than God.

By faith these men have entrusted us with vast power and limitless strength in the use of their great inventions.

Wherefore, seeing that we are surrounded by so great a cloud of witnesses, let us lay aside evil habits, and the little sins that so easily beset us, and let us worthily maintain and increase our heritage, looking unto Jesus the Author and Finisher of our Faith.

—From *The New Hymnal for American Youth*. Published by D. Appleton-Century Co.

January 20

THEME: *Miracles of the Air*

PRELUDE: "Prelude in C," Bach

A LITANY:

A Voice: "Thou art the sky and Thou art the nest as well, O Thou beautiful, there in the nest it is Thy love that encloses the soul with colors and sounds and odors."
Unison: "Dear Father, may we warm in thy love."
A moment of silence
A Voice: "There comes the morning with the golden basket in her right hand bearing the wreath of beauty, silently to crown the earth."
Unison: "Dear Father, we love the beauty of thy early dawns."
A moment of silence
A Voice: "And there comes the evening over the lonely meadows deserted by herds, through trackless paths, carrying cool draughts of peace in her golden pitcher from the Western ocean of rest."
Unison: "Dear Father God, we are in silence before thee."
A moment of silence
A Voice: "Down through the spheres that chant the name of One
Who is the law of beauty and of light
He came, and as he came the waiting Night
Shook with the gladness of a Day begun;
And as He came, He said: Thy Will be Done
On Earth; and all His vibrant words were white
And glistening with silver, and their might
Was of the glory of a rising sun."

HYMNS: "God of the Earth, the Sky, the Sea"
"Fairest Lord Jesus"
"For the Beauty of Earth"

SCRIPTURE: Psalms 148:1-5; 19:1-7

PRAYER:

Dear Lord and Father of us all, we feel deeply the need of thy presence as we think of the great Universe and of the unlimited resources of power that lie unknown about us. We thank thee that men like Eddington and Frost and Michaelson are living and daring to search for thy secret, recognizing thy Presence in and through all.

Dear Father, we are so insignificantly small in the great Universe. May we come into our own by obeying thy laws. May no discovery of science be made and used for the destruction of life. Forgive us for any thoughts that make us feel superior as knowledge is revealed. We thank thee that the great scientists hold thy truth in love. May they have minds and hearts equal to the great knowledge that comes from thee.

We adore thy great Majesty as Creator of the Universe. We love thee simply and with childlike faith and we ask that greater truths may be revealed if they will be used for the appreciation of thee and for thy creatures, our fellow-men. We ask this in thy name. Amen.

BRIEF TALKS: By students. Suggested subjects to be used for the talks—the point of which should be, "Has God been made more real to man by these discoveries?"—are as follows:

1. "A Brief History of the Radio."
2. "The Adventures of Men Who Discover Cosmic Rays."
3. "History of Sir Arthur Eddington, the English Authority upon Astronomy."
4. "History of Edwin B. Frost, the Blind Astronomer of America."
5. "Visits to Great Observatories."

References for helps:

1. Current magazines—such as, *Scientific American* and *Popular Mechanics*.
2. The *Compton Encyclopedia*.
3. Ask your city librarian for suggestions.

January 27

THEME: *Power of the Invisible*

PRELUDE: "O Son of Man, Our Hero Strong and Tender"

CALL TO WORSHIP:

A little thing is our earth,
Slung, by a thread unseen,
In a tiny trail round a lesser star:
Beyond it—Infinitude,
Universe beyond universe,
Bright, estranged, unknowable,

A little thing is our Earth,
And beyond it is Infinitude.

HYMNS: "Lord, Speak to Me, That I May Speak"
"My God, I Thank Thee Who Hast Made"
"O Worship the King"

POEM:

O mind of God, broad as the sky,
The earth, the air, the sea,
Give us thy broad'ning Spirit's grace,
In sweet simplicity.

O heart of God, deep as the needs
Of all humanity,
Give unto us the kindlier soul,
The larger sympathy.

O will of God, high as all heaven
With power superb and free,
Give us the will to do and dare,
In fullest liberty.

O large and free and glorious God,
With ways exceeding kind,
Give unto us thy breadth of love,
In loving all mankind.

—Oliver Huckel. From the *American Student Hymnal*. Used by permission of D. Appleton-Century Co.

SOLO: "I Cannot Think or Reason, I Only Know He Came," by Willard Wattles. This may be found in the *American Student Hymnal*.

READING: "Madame Marie Curie Discovers the Powers of the Invisible"

It seems as if the Polish people have a greater love and understanding of the unseen powers of the world than is given to many other nations. If you study the story of Poland's tragic struggles against foes within and without until, finally, the stronger surrounding countries—Germany, Austria, and Russia—divided her territory as spoil among themselves and she ceased to exist as a distinct nation, you will understand why her children have sought refuge in the things of the spirit. They have in a wonderful degree the courage that rises above the most unfriendly circumstances and says:

One day with life and heart
Is more than time enough to find a world.

Some of them, like Chopin and Paderewski, have found a new world in music; others have found it in poetry and romance; and still others in science. The child who dreamed of fairies in her father's class

(Continued on page 39)

Current Film Estimates

The National Film Estimate Service

Among the Missing (Henrietta Crosman, R. ...mwell) (Columbia). Mediocre crook picture, ...h far-fetched plot and much hokum. Re...med only for Henrietta Crosman as engag... old lady who becomes incredibly involved ... housekeeper to crooks, is moved to save boy ...m their clutches, and succeeds melodramatic...y.
...r A: Hardly For Y: Perhaps
For C: Doubtful

Barretts of Wimpole Street, The (Norma ...earer, Frederic March) (MGM). A master... that belongs among the finest motion pic...es ever made. Historical romance to satisfy ...l delight. Beautifully set, acted, and directed. ...ur memorable roles, Norma's her best to date. ...joy for the intelligent public. Worthy of the ...y.
...r A: *Excellent* For Y: *Mature but good*
For C: Beyond them

Blind Date (Ann Sothern, Neil Hamilton) ...olumbia). Heroine from humble family goes ...rough some sordid experiences and finally ...ves problem of life by discarding poor but ...voted and industrious suitor for a wealthy, ...e, and unprincipled one. Repellent scenes and ...ily distorted ethics.
...r A: Mediocre For Y: Unwholesome
For C: No

Charlie Chan in London (Warner Oland) ...ox). Another typical Chan picture with the ...ique and ingenious Chinese detective solving ...murder case in London and on hunting estate ... charming English countryside. Somewhat ...w-moving, but suspense is well maintained ...d Chan lovers will like it.
...r A: *Good of kind* For Y: *Very good*
For C: *Probably good*

Cleopatra (Claudette Colbert, Warren William) ...aramount). Unmitigated De Mille. Lavish, ...eudo-historical spectacle, swarming cast, colos... sets, countless trappings, with caricatured ...aracters, occasionally impressive. Everything ...azzles, little convinces. So overdone that luxury ...comes grotesque, history absurd.
...r A: Depends on taste For Y: No value
For C: No

Death on the Diamond (Robert Young, Madge ...ans) (MGM). Thrilling, puzzling, amusing ...rder-mystery involving racketeers, gamblers, ...d winning St. Louis national League ball ...b. Dubious implications about baseball. ...larious fun in wranglings, baseball jargon ...tween players, umpire, detective and news... ...per reporter.
...r A: *Good of kind* For Y: *Amusing*
For C: Doubtful

Double Door, The (Mary Morris, Evelyn Ve...ble) (Paramount) Sinister atmosphere of gen...al unhappiness and impending calamity in ...10-period melodrama laid in old New York ...ansion. Relentless, iron-willed, older sister ...minates family until charming young wife of ...other turns tables. Grim, clean; suspense ...od.
...r A: Good of kind For Y: Good of kind
For C: Too gloomy

Elmer and Elsie (George Bancroft, Frances ...ller) (Paramount). Realistic domestic comedy, ...objectionable but feeble, about dumb hero who ...inks himself important, but his wife achieves ...s only successes. Well-intentioned but clumsy ...ting, banal dialog, and elementary humor ...ake it a lumbering production.
...r A: Mediocre For Y: Harmless
For C: Hardly

Fountain, The (Ann Harding, Brian Aherne, ...aul Lukas) (RKO). Strong, intelligent prob...m play, laid in neutral Holland during Great ...ar, finely acted by notable cast. Heroine's ...piritual love for her fine German husband and ...er romantic love for English lover make in...nsely interesting but hardly amusing dramatic ...nflict.
...r A: *Fine of kind* For Y: Not for them
For C: No

Gay Divorcee, The (Ginger Rogers, Fred As...aire) (RKO). Frivolous sophistication over un...onventional situations, but conduct always kept ...proper." Heroine, seeking divorce through ...ired co-respondent in hotel room, meets hero. ...uch song and dance, some will think too much. ...staire and E. Horton comedy play only real ...herit.
...or A: Thin For Y: Doubtful For C: No

Gift of Gab (Edmund Lowe, Gloria Stuart) ...Universal). More glorification of the smart... ...leck. Irrepressible, painfully conceited, mouthy ...reet faker crashes into radio, makes great hit, ...ets too smart, and crashes out—till heroine rouses him to spectacular comeback. Vaudeville hodge-podge, largely stupid.
For A: Poor For Y: Hardly For C: No

Girl from Missouri, The (Jean Harlow, Franchot Tone) (MGM). Painfully cheap heroine, with vulgarian ideals and sex vocabulary, climbs from small town brothel to Broadway stardom, brazenly crashing lavish offices and drawing rooms to get at the rich, and finally marries millionaire's son. Tawdry, vulgar, absurdly false.
For A: Trash For Y: Pernicious For C: No

Have a Heart (James Dunn, Jean Parker) (MGM). Amusing little comedy about ordinary people of real human quality under slangy exteriors. Pathos and sentiment constantly eased by thoroughly laughable stuff from Una Merkel and Stuart Erwin. Jimmie and Jean are an engaging hero-heroine pair.
For A: *Pleasant* For Y: *Amusing*
For C: *Amusing*

Human Side, The (Adolphe Menjou, Doris Kenyon) (Universal). Realistic, mildly amusing, little problem play about brilliant but unsuccessful and irresponsible theatrical producer, his divorced wife, and their family. Four children roles and some scenes appealing, but triangle complications make it unsuitable for youth.
For A: Medicore For Y: Not the best
For C: No

I'll Fix It (Jack Holt, Mona Barrie) (Columbia). Likeable, grafting political boss tries to "fix it" for young brother to play baseball despite school rules, but is balked by teacher-heroine. Reform and marriage. Some slapstick and sentimental hokum, but rather unusual plot and devotion of brothers appealing.
For A: Hardly For Y: Fair For C: Perhaps

Kansas City Princess (Joan Blondell, Glenda Farrell) (Warner). Cheap, lively, absurd hokum about two vulgar gold-diggers chasing "dough" from Kansas City to Paris. The "tough mug" fiancé of one adds more crudity. Much is silly and ridiculous. As a whole it is lowbrow of the lowest.
For A: Trash For Y: Trash For C: No

Ladies Should Listen (Cary Grant, Frances Drake) (Paramount). Lively but hardly intelligent farce, with sexified dialog, about a philandering hero whose apartment in Paris is rendezvous for various females busy chasing him. Artificial and cheap attempt at sophisticated picture that will "get by" the censors.
For A: Mediocre For Y: Unwholesome
For C: No

Lost Lady, A (Barbara Stanwyck, Frank Morgan, Ricardo Cortez) (Warner). Interesting human problem of young-wife-elderly-husband, with very fine role by Frank Morgan. Falsified when supposedly fine heroine succumbs briefly to cheap, brazen cad. To hold tone, film needed villain of better quality than the usual Cortez brand.
For A: Largely good For Y: Better not
For C: No

Loves of Ariane (Elizabeth Bergner) (Foreign). Incredibly poor British production, inferior in direction, photography, sound, with insipid semi-intelligible dialog. Silly, distasteful plot about innocent young girl student in Paris, becoming mistress of old philanderer and pretending scarlet past to hold him.
For A: Stupid For Y: By no means
For C: No

Madame du Barry (Dolores del Rio, Reginald Owen) (Warner). Lavish picture, accurate and beautiful costumes and backgrounds, showing mad extravagance of Louis XV as prime cause of French Revolution. But jazz tempo, burlesque comedy, character exaggeration, largely nullify historical value. Much suggestiveness carefully veiled.
For A: Depends on taste For Y: Doubtful
For C: No

Marie Galante (Ketti Gallian, Spencer Tracy) (Fox) Notably good mystery about catching of international spy by secret service of various nations, saving Panama Canal and averting world war. Charming little French heroine, innocently involved in grim situation, furnishes solution and much audience enjoyment.
For A: *Very good of kind* For Y: *Good*
For C: Very exciting

Million Dollar Ransom (Phillip Holmes, Mary Carlisle) (Universal) Drunken son arranges to be kidnapped by reformed ex-jailbird to keep his own mother from marrying a worthless gigolo. Underworld complications threaten success of plan but all is solved at death of jailbird, notably well played by Edwin Arnold.
For A: Hardly For Y: Hardly suitable
For C: No

Mrs. Wiggs of the Cabbage Patch (Pauline Lord) (Paramount). Excellent production, reflecting genuine atmosphere, sentiment, humor, and pathos of famous story and the great human appeal of its heroine (delightfully played by Miss Lord) with her fine example of cheerful philosophy and courage in adversity.
For A: *Excellent* For Y: *Excellent*
For C: *Sad but mostly fine*

One Night of Love (Grace Moore, Tullio Carminati) (Columbia). Absurd title for musical picture of quality, with fine music and much human interest. Temperamental heroine is raised to operatic greatness by dominating maestro, notably acted by Carminati. Bit overdrawn, some needless sophistication, but mostly wholesome and enjoyable.
For A: *Very good* For Y: *Mostly excellent*
For C: *Probably good*

Outcast Lady (Constance Bennett, Herbert Marshall) (MGM). Sensational, artificial, unconvincing story of English heroine from disreputable family tangling things badly for hero's highly respectable family, and sowing endless suffering along her checkered path. Fine acting chief merit in this screening of Michael Arlen.
For A: Depends on taste For Y: Unwholesome
For C: No

Redhead (Grace Bradley, Regis Toomey) (Monogram) Wayward-son hero plans with heroine of rather checkered past to marry and force big payment from his irate but shrewd father as price of divorce. Father's unexpected reaction leads to thoroughly wholesome activity by the pair and final happiness.
For A: Hardly For Y: Perhaps
For C: No

Return of the Terror (John Halliday, Mary Astor) (First National) Fairly engrossing murder mystery, effectively concealing killer's identity to end. Usual confusing angles, with settings and atmosphere designed for maximum thrill. Fine performance by John Halliday a satisfying feature.
For A: Depends on taste For Y: Perhaps
For C: No

Six-Day Bike Rider (Joe E. Brown) (Warner). Feeble rehash of Joe Brown's previous antics, with plot too slipshod and incidents too improbable to be very amusing. Rural, conceited hero wins hilariously absurd bike race and the heroine. Laughable for minds sufficiently vacant.
For A: Stupid For Y: Hardly
For C: Perhaps

She Was a Lady (Helen Twelvetrees, Donald Woods) (Fox). Virtuous heroine from lowly start climbs upward through such experiences as circus girl and night-club hostess, dodging advances from cads, snubbed by snobs, but finally wins out. Family, wealth, social position played up as chief ends of life.
For A: Mediocre For Y: Better not
For C: No

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen*. They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

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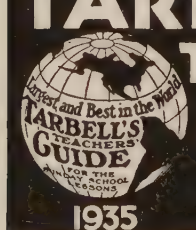

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Planning for the Class Session

(Continued from page 11)

items as: how you will get started; what the pupils are t do; what the teacher will do and say, with some of th important items or questions written out; notes on mat rials to be used; and assignments for future work.

Some teachers feel that it is a mistake to make the teaching plans too definite, for, they say, the session i self will often suggest the best procedure. We are i hearty sympathy with the idea of having the plan flexibl but this does not excuse the teacher from thorough prepa ration and from having a fairly clear idea of what is to b done. The important thing is not the following of a s plan, but that *some* plan be made for the session.

8. *Review your plan and materials.* This may be don a number of times. Most teachers will want to give it last review on Sunday morning, preceding the session Hence, the need for early preparation of the teachin plan.

9. *Prepare the teaching place.* Some teachers go to th church on Saturday afternoon to give the final touches t the classroom, just to make sure that everything is in readi ness. Others like to arrive early on Sunday so as to se that materials, furniture, everything is ready. Even th teacher who has but a pew or two for a "classroom" wil do well to see that they are ready, properly dusted, an that she has at hand books, pictures, maps, blackboard and other materials for use. A certain confidence in teachi ing springs from making these last touches, to say nothing of other values which early arrival makes possible in pupi contacts, chances for a word with pastor, superintendent and fellow teachers.

* * * *

One further word should be said before we leave this subject of planning for the session. Not every session stands as a separate unit. The kind of complete prepara tion described above may cover a series of individual les sons. A "unit of guided experience" it is sometimes called. That does not mean, however, that each individual session must not be carefully planned so as to take its proper place in the series.

The Minister As Educator

(Continued from page 8)

c. By actively serving on the board in his church which selects the administrative and teaching personnel determines general methods and procedure, chooses the curriculum materials, and correlates the educational work of the various church auxiliaries.

d. By participating as needs may demand in weekday schools, vacation schools, leadership training schools, etc

e. By seeking to guide his church leaders to a proper and an adequate educational viewpoint for the local church and one that will lead to a sharing of responsibility for the educational needs of the community.

6. *He will approach the total program of the church from a creative and experimental point of view and bring to his task an open and resourceful mind that will constantly strive for improvement through change and adaptation of methods and materials.* In this he will not fea to break from traditional forms and practices in order that he may checkmate the educational forces that may b operating in his community toward unchristian ends. H will gladly make available to denominational and inter denominational agencies the results of his experiment

rist and the Rich Young Man (Both by Hofmann) Christ and the Doctors

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Considering the Question of Munitions

(Continued from page 15)

ions of dollars being paid for commissions and bribes to public ials and those who stand close to public officials.

2) *From Merchants of Death.* The Civil War created a virtual nership between DuPont and our government. Officers of all tary ranks are on the payrolls of Krupp in Germany.

THE COST OF ARMAMENTS AND PROFITS.

n 1931, the world total for maintaining armies and navies was ,00,000,000.

o equip 5,000,000 American soldiers during the World War, cost rdnance alone was between $12,000,000,000 and $13,000,000,000, one-half the amount of all monies appropriated by Congress of United States from the first Continental Congress down to il 6, 1917.

DuPont stock jumped from $20 to $1,000 a share during the rld War.

When the Armistice was signed in 1918, there were 21,000 more llionaires than on April 6, 1917.

Merchants of Death, pages 173-187, gives facts about profits to se concerns.

This Munitions "Business." A "dramatic" production in which given the exact words of the official testimony given to the ted States Senate's Committee on the Munitions Industry. ilable from the National Council for the Prevention of War, Seventeenth Street, Northwest, Washington, D.C. 10 cents a y, $1.00 for 12 copies.

CONCLUSIONS

At this point the group may wish to summarize their dies and come to some definite conclusions regarding ir investigation. Then they will be ready to face the estion of what can be done about it.

To begin, they may wish to observe that armaments e instruments of *war.* Therefore, the group should come see the need of methods which will remove the causes war. They should become acquainted with the agencies w at work: such as, the World Court, the League of Nans, and the International Labor Organization.

Finally, there may be agreement on a number of conte ways by which the facts about the munitions indus- may be made widely known.

Star-Guided Men

(Continued from page 5)

ffling situation, we do not know what we will do. But facing it with a will to find the best way, there is ssibility of guidance.

In a high school boy's conference, a young man re- htly asked this question, "How can I want to do right?" e was aiming at something very fundamental. He was t simply asking, "What is right?" or "How can I find t what is right?" Those are also perplexing questions; t he was asking for the driving power which would ake one want to do right as he understands it. Jesus has own that "willing to do" is of first importance in owing what to do.

The whole spirit of Jesus introduces us to another way being guided in human relationships. Before one could ally know what to do toward another, he would need to ve an appreciation for another person as a person. That unds abstract. But Jesus made it simple to understand. e did it through the Golden Rule. Treat the other person you would like to be treated.

Professor Frank Chamberlain Porter, of Yale, has something to say about the study of the Bible which is in place here: "When the object of our knowledge is a person," he says, "then personal ways of knowing assert their right and prove their necessity. Spiritual realities can only be spiritually discerned." This is genuine guidance for a teacher. She deals with persons. She is not simply trying to put thoughts into heads. Nor is she trying only to build habits into bodies. She is doing both—but more. And her appreciation of her students as persons to be helped in the process of growing may give her guidance in many puzzling relationships.

Such methods of obtaining direction may not be as plain as divine sky-writing, nor as dramatic as star-guidance, but they help us to understand why we think of Jesus as "Emmanuel—God with us." He found God in the vital processes of human life. The Christmas star reminds us of our deep hunger for guidance, but the Christ who is the center of Christmas leads us farther than could any star. As one wrote,

He came to us
Himself a Star!
He spoke to us
Himself a song!

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What's Happening in Religious Educatio

THE Pennsylvania State Sunday School Convention at Indiana, Pennsylvania, October 10-12, was one of the largest and most enthusiastic in years. There were more than 3200 paid registrations. The forenoon sessions were in two sections and the evening sessions in three, since the church buildings available would seat only about a thousand each. Afternoons were given to conferences. The convention sermon was preached by Dr. A. W. Beaven, President of the Federal Council of Churches. Features of the convention were the efficient leadership of the Pennsylvania Council staff, Walter E. Myers, General Secretary; and the President's address by Mr. Harry E. Paisley. Emphasis was given to religion in the home and other current social issues.

DR. E. W. PRAETORIUS, who for fifteen years has been General Secretary of Religious Education in the Evangelical denomination, has recently been elected by his denomination to its highest office, that of bishop. During his years of service Bishop Praetorius has given effective and skilful leadership to the religious educational forces of his denomination. He has been a frequent and popular figure in conventions, both denominational and interdenominational. Under his leadership the religious educational forces of his denomination have been happily and effectively related to the other forces of Protestantism through many cooperative activities.

As successor to Bishop Praetorius, Dr. J. Arthur Heck has been called from the chair of systematic theology of the Evangelical School of Theology, Reading, Pennsylvania. Dr. Heck is ideally qualified for this new position. He has been an important factor in the religious educational work of his denomination. Also he has given conspicuous leadership in the field of cooperative endeavor. For six years he was dean of the Reading School of Leadership Training. He was the organizer of and for five years the Director of Religious Education of the Reading Council of Religious Education. He has been active in the work of the Pennsylvania State Sabbath School Association, participating in its conferences and in state leadership training camps.

It is significant that a denomination should compliment its general secretary of religious education and the function which he has so well performed by electing him to its highest position as was done in the election of Dr. Praetorius as a bishop. It is also significant that a man whose leadership in cooperative work has been conspicuous should be called as the new leader of the religious educational forces of this denomination.

THE United Christian Missionary Society, Disciples of Christ, has been expanded to include the non-academic functions of the board of education and all the functions of the board of temperance and social welfare. It thus links the educational and the social emphasis with the missionary enterprise and reorients itself to larger responsibilities. At the recent international convention, the name of the United Christian Missionary Society was changed to the United Society of Christian Missions and Education. This new title symbolizes the larger and more inclusive place occupied by educational processes in the new organization.

ATTENDANCE at the Missouri State Sunday School Conventions at Springfield and St. Joseph, October 29 to November 3, reached 2500 with nearly that many registered delegates. The convention theme was "Christ in Everyday Life," and the program dealt chiefly with four major issues: The Christian Home, Social and Economic Questions, The Liquor Problem, and World Peace Education.

ON October 1, Rev. Charles E. Shike took up his duties as general secretary of the Illinois Council of Churches and Religious Education. Mr. Shike is a graduate of Baker University, has his B.D. degree from Drew Theological Seminary, and a Master's degree from Drew University. He has had considerable experience in working with both city and rural groups. He has been the director of a large parish and a denominational district leader of Christian education. He comes to his new work from a successful five-year pastorate in Kansas City, Missouri. While in Kansas City, Mr. Shike was active in the city council, serving particularly as a faculty member in the city-wide training school and on the social service committee. We are glad to welcome him into the fellowship of the International Council and extend our best wishes as he takes up his new work.

NOVEMBER 4 was observed throughout Chicago churches as Religion in the Home Sunday. Sponsored by the Church Federation and by the daily press, the observance attracted wide and favorable attention.

PROFESSOR A. T. ROBERTSON, famous New Testament Greek scholar, died at Louisville, Kentucky, on September 24. He had spent almost his entire life as a teacher in the Southern Baptist Theological Seminary.

Plays for Christmas

THE following Christmas dramatic materials are available from the International Council.

"O Come, Let Us Adore Him" by Edna M. Baxter. A service of worship for all ages, reprinted from the *Journal* for December, 1929. Price 10c.

"Come to the Manger" by Elisabeth Edland. A pageant in the November, 1932, *Journal*. Price 15c.

"Peace I Give Unto You" by Dorothy Clarke Wilson. A play with an accompanying service of worship in the December, 1932, *Journal*. Price 15c.

"The Coming of the Christ-Child" by Ruth Irwin Rex. A dramatic service of worship in the November, 1933, *Journal*. Price 15c.

"The Christmas Bells of Kerin Town" by Mary Bennett Harrison. A play in the December, 1933, *Journal*. Price 15c.

"White Christmas" by Dorothy Clarke Wilson. A one-act play in the November, 1934, *Journal*. Price 15c.

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STUDY guides designed to raise the level of motion picture tastes among our you people were distributed to approximate 20,000 schools throughout the country th fall, it has been announced by the Nation Council of Teachers of English, 211 We 68th Street, Chicago. Screen plays of litera merit, entertainment value, and high ethic standards are being studied and discussed high school classrooms from outlines pr pared by the Council's Committee on Phot play Appreciation.

"This is one answer to the challenge raise by current criticism of motion picture ente tainment," said Dr. William Lewin, chairma of the committee. "Good pictures alone a not the answer; there must be good aud ences as well. The problem of better pi tures for children can be solved by teachin youthful pupils higher standards of appre ation. . . . Our program is based on thr years of research and experiment durin which study guides have been used in mo than 600 classrooms throughout the countr These experiments have proved that phot play appreciation can be taught to hig school pupils and that such instruction ca vastly improve their tastes and attitude Children can be given yardsticks of qualit by which to gauge current screen entertai ment. They can be taught to understan and to enjoy better pictures and to make i telligent demands on producers."

Study guides for photoplays selected b the preview committee are being publishe for the Council by the Publications Burea of Teachers College, Columbia University.

MISS EUNICE TYHURST has been ap pointed as Secretary of the Girls' Wor Board of the Ontario Religious Educatio Council. She is a graduate of Victoria Un versity, was Girls' Work Secretary of th Y.W.C.A. in Vancouver, and for the past fe years has been the Maritime Girls' Wor Secretary. She began her new duties o October 1.

DR. JOHN A. GARBER has been mad Head of the Department of Bible an Religious Education at the University Dubuque, Dubuque, Iowa. Until recent Dr. Garber was a member of the faculty the Presbyterian Theological Seminary Chicago, to which institution he came whe it was merged with Lane Seminary.

MISS ANNA M. CLARKE resigned fro the work of the United Christian Mi sionary Society, effective on September She was with the organization for over eleve years, during which time she made a si nificant contribution as a youth leader. Sh was formerly a high school teacher of histor and is returning to the teaching professio

DR. ROBERT W. SEARLE, associate pa tor of the Madison Avenue Presbyteri Church, New York City, has been selected general secretary of the Greater New Yo Federation of Churches. Dr. Searle beg his work on October 1. He succeeds I William B. Millar who resigned on March

THE First Institute of Parenthood an Home Relations was held at Thiel C lege, Greenville, Pennsylvania, November 1 16, 17, under the general leadership of Pre dent Earl S. Rudisill.

Religion

RS. DOROTHY CLARKE WILSON has been awarded first prize in the play ng contest which was conducted last g by the Religious Drama Council of Greater New York Federation of ches. Her play is entitled "Smoke" is an industrial play with a religious asis. Honorable mention was given he Thief" by William G. Cummings and Own People" by Robert E. Farndon. judges were Mr. and Mrs. Charles Rann edy, Miss Elizabeth Grimball, and Miss beth McFadden.

NIVERSAL Bible Sunday will be observed this year on December 9. A r, in attractive colors, has been issued e American Bible Society, Bible House, t Place, New York City, and is available out cost to pastors, religious workers, or ested Sunday school teachers.

OFESSOR Albert E. Bailey, formerly f Butler University, has recently taken ge of the courses in biblical literature ed by the Home Study, University Exon Department, of Columbia University. e courses were begun about two years for the benefit of teachers in church ols and other workers in the field of ious education.

IE Reform Church of American Israelites, which will observe Sunday as the sh day of rest and worship, is now in process of organization under the leader- of Rabbi H. Cerf Straus who has re- ly resigned from Congregation Beth Is- of San Diego and gone to Los Angeles to te himself to the organization of this new of synagogue. Rabbi Straus declared the term "synagogue" will be entirely discarded because it is desired to divest the organization of all incorrect and secular implications contained in the words "synagogue" and "temple." The elimination of the word "Jew" and "Judaism" and the substitution of the word "Israelite," he explained by saying, "It is high time to discard a word which has been burdened by misunderstanding and which corroborates the myth of racial origins." Rabbi Straus said that while observing Sunday as the Jewish day of rest and worship instead of the traditional Sabbath, "Our loyalty and devotion to Israel remain unimpaired."

THE *Sunday School Worker*, edited and founded by H. S. Bynes, of Macon, Georgia, observed its twenty-first anniversary on October 24. The celebration of the occasion consisted of a musical program of Macon talent at the Tremont Temple Baptist Church.

MISS CYNTHIA PEARL MAUS returned this fall from a trip to Europe as a member in the Oberammergau special party. The party visited Belgium and Germany on their way to the Passion Play and spent seventeen days in Paris and its environs before returning home. Regarding the Passion Play itself, Miss Maus says, "I count it one of the richest, most beautiful, and most meaningful experiences of my life."

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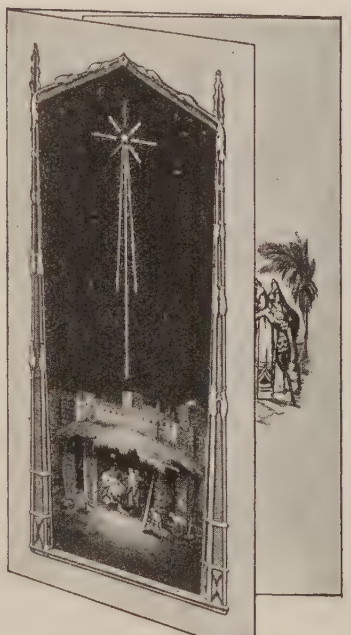

A novelty folder is designed to carry the Christmas service announcement or a holiday message from the pastor. It is a two-fold design, the front page showing the stable outside the walls of Bethlehem, and the back page which folds over, the wise men following the star. Inside three pages are blank for printing. Size 7x10½ flat, or 3¾ x 7 folded. Order **No. 335. $1.25** a hundred; **$5.00** for five hundred; **$9.00** a thousand; without envelopes. Delivery extra.

Instead of a greeting card this year, why not send one of the several attractive gift booklets available from any Presbyterian Sales Agency. "And It Came to Pass," St. Luke's and St. Matthews' version of the Christmas story, will appeal especially to children because of the maps and many illustrations in color. Twelve pages, size 6x9; **10 cents** a copy; postage **5 cents.**

Pastors and church workers find these cards appropriate to send to members of the congregation or the church school. Each card is accompanied by a lined envelope. They sell for **$2.50** a hundred.

No. 2453. "Joyful Season's Greetings. May the gracious smiles of the Babe of Bethlehem illumine your world and inspire your heart with happiness anew." Size 3½ x 5½.

No. 3A. The manger scene is portrayed in sepia and the card bears this message: "Christmas Greetings: They saw the young Child with Mary His Mother and fell down and worshipped Him."

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NEW BOOKS

Because of the increasing emphasis upon training for lay leaders within the church, the Board of Editors calls particular attention this month to the report of a significant study in this field—"Lay Leadership in Protestant Churches" by Dr. Barker. While all laymen will not be concerned with the technical part of this study, they will be interested in the conclusions which the author sets forth.

Lay Leadership in Protestant Churches. By Leo Vaughn Barker. New York, Association Press, 1934. 240 p. Price $2.50.

This is the report of a study by Dr. Barker of the lay leaders in eighty-two Protestant churches. The study had two purposes in view. The first was to secure a picture of the nature of the activities in which laymen are engaging in the work of the church. The second was to discover what factors in training and experience are most significant in the character of the leadership of these laymen.

The method of the study was that of the questionnaire. A rather extensive questionnaire was carefully prepared and then submitted to the laymen in the eighty-two churches. One thousand and one usable responses were received. The eighty-two churches varied in size, the median membership being four hundred and seventy. However, the churches represented chiefly "churches of four Protestant denominations, those located in communities of over twenty-five hundred, and those with memberships of two hundred and fifty or more." Although not typical of all the churches throughout the country, there seems to be no very strong reason for feeling that a study of this sort with reference to the lay leadership in other types of churches would have obtained a significantly different result.

Only a few of the major conclusions of the study can be given here. With reference to the types of activities carried on, it was discovered that the laymen involved in the study have, on the whole, attempted to engage in a rather wide variety of activities involving various social and religious leadership skills. More than half of them had attempted to lead a group service of worship. Not quite half had engaged in discussion leadership. About four hundred had shared in some way in dramatics, and more than half had attempted, to some extent, to counsel with individuals who had come to them regarding personal problems.

Approximately one third of the laymen who were teachers had, as a usual practice, followed rather closely the assigned lesson courses.

Many of the laymen reported having done little, if any, reading in Christian ethics or any aspect of the history of Christianity.

Regarding the training and experience of these laymen, there are some interesting conclusions drawn by Dr. Barker from his study. One is that those persons who had been very active in the church during adolescence are better leaders as adults. The activity in adolescence was not merely regular attendance, but actual participation in various phases of the church program. While the laymen with college training seemed not to have engaged in a much wider variety of activities than those without college training, one of the conclusions drawn from the study is that those with college training showed "a very marked superiority" in most of the qualitative indices of leadership. That is, it appears that on the whole the college-trained laymen are rendering a higher type of service than those without the college training. In this connection the conclusion is drawn that churches may expect more from those laymen who, in college, gave considerable attention to such courses as psychology, sociology, and education.

Many readers of the *Journal* will be particularly interested in the conclusion that is drawn regarding the relationship of the type of leadership of these laymen and the amount of special leadership training they had had. In this case, special leadership training refers to the taking of leadership training courses, such as those in the International Standard Curriculum, or attendance at conferences. The author concludes that "a *very* much larger proportion of those who have taken any courses or conferences in the field of leadership training" may be expected to have a more life-centered point of view in their teaching than those who have not taken courses. The major difference was found between those who had taken five or more courses and those who had taken none.

This study was subject to the difficulties which inevitably accompany the questionnaire method. It appears also that the author did not make any very definite attempt to validate the responses received. It might be wished that he had used some careful check to discover whether or not, in the case of a random selection of laymen, the responses on the questionnaire were accurate representations of fact.

With whatever limitations the study may have had, it nevertheless is an important contribution to the selection and development of lay leaders in Protestant churches. To a considerable extent it simply confirms what many would have concluded on the basis of general impression. Nevertheless, it is much safer to move forward in selecting and training leaders on the basis of even partially substantiated facts than on mere assumption. It is to be hoped that other studies of lay leadership will be forthcoming, particularly in reference to the effectiveness of present training programs of various kinds.

—F. L. K.

Adult Education and the Social Scene. By Ruth Kotinsky. New York, D. Appleton-Century Company, 1933. 208 p.

This is an informing and critical interpretation of the adult education movement in America as an important factor in the development of a better social order. Current conceptions of adulthood are analyzed for their bearing upon continuing education. The tendency to isolate education from life and consequently to over emphasize the contrast between youth and adulthood is criticized. Important changes which an adequate adult education would call for in the education of the young are noted. Suggested transformations in industry and the social order as a whole which a truly educational purpose would require are suggested.

Adult education in the church is, quite properly, criticized because of its preoccupation with instilling static conceptions rather than really creating spiritual values; and because of the isolation of its program from the rest of life. If the church "is to be effective it must allow its own experien to be educative to the extent of remaking rules, in the first place, and, in the seco must come out of its schoolish isolation fr life. If it is to be fully effective as agency of adult education it must assu its whole task and not be content with cle working toward a better social order a laity humble and acquiescent in the face an unacceptable one."

If adult education is to measure up to functions it must provide for worthy leisu and labor involving creative activity. methods must escape the dangers of tra tional school patterns and deal realistica with life and the problems of living in ever-changing world.

—H. C.

The Story of the Bible. By Walt Russell Bowie. New York, The Abingd Press, 1934. 557 p. Price $3.00.

Taking fully into account the findings modern scholarship, the author of this bo has told the story of the Bible clearly a beautifully. The treatment constitutes running narrative with explanatory par graphs interspersed to explain or interpr the narrative sections. Parts of the na rative follow the Bible text closely, oth parts form a condensation or summar while still other parts follow the autho own clear and attractive style as somethi of a paraphrase. The whole text, howeve is well-unified and thoroughly readabl Granting the desirability of introduci young people and older children directly the Bible from the viewpoint of mode biblical scholarship, the book would furni them an interesting, readable survey biblical literature and history.

—H. C.

Nursery Class Teaching. By Ma Edna Lloyd. New York, The Methodist Bo Concern, 1934. 192 p. Price $1.50.

Miss Lloyd, the author of this book, h had a wide experience in working wi nursery children, their parents, and chur leaders. Out of this experience she offe guidance for the religious nurture of t three-year-old child.

Following a general discussion of the nu ery child and of objectives for the nurse class, Section II provides special guidan for the church school year, Sunday by S day, from October through September. Wh the guidance is definite, there is no atte to suggest a formal program. Rather, suggestions for informal but purposeful tivities are so worded as to call attention the necessity for flexibility. References additional materials available are given mention is made of specific songs for with various activities.

Section III of the book considers lead ship problems in the church nursery cl such as: "Worship," "Teaching," and "Wh the New Child Comes." The suggestions the leaders are given in specific terms: "So Physical Safeguards," "Some Behavior Pr lems that May Be Expected." Large att tion is devoted to a consideration of home and the church working together.

Section IV suggests additional source terials such as games, other activities, stor pictures, music. There are also suggesti regarding equipment, records, and other m ters of organization. Words and music a group of songs which the children may s and songs which the leader may sing to

ldren are included. A series of four-page, trated folders to be sent to the parents ovided for use with the book. —M. A. J.

he Bible. The Sunday School Teach- Edition. (King James Version) New :, Oxford University Press, 1933. 622 p. e $8.50.

his beautifully bound, small size Bible splendid answer to the oft repeated ques- "Where can I find a Bible with ade- e 'helps' which isn't too large to carry nd?" The publishers have gone to t expense and labor to prepare this ly annotated edition, and they have ren- d a real service to church workers by iding in concise and non-technical form s to the study of the Bible based upon aeological discoveries, researches into parative religion, the growth of historical ethnological knowledge, and the science iblical criticism. The helps contain such s as summaries of the books of the Bible the Apocrypha, a concordance, a diction- of Scripture proper, a subject index, and one hundred maps and pictures. Al- gh the book is small, the type is clear easy to read. It is an edition which ld be treasured by any Sunday school er or pastor and would make an ideal .

—G.D.

Family Life and the Kingdom of God. Story of a Congregation-Wide Project Christian Education at Saint Peter's Re- ned Church, Lancaster, Pennsylvania. ladelphia, Board of Christian Education the Evangelical and Reformed Church, 4. 44 p.

practical and valuable contribution to literature of the current interdenomina- al emphasis on "Christ in the Life of the me." It is a report of the way in which church effectively carried out such a ject together with exhibits of much of publicity material and program outlines d.

The Cokesbury Stunt Book. Compiled Arthur M. Depew. Nashville, Tenn., kesbury Press, 1934. 392 p. Price $1.50.

This is a remarkable source book of games l stunts for all occasions. The material grouped under these headings: stunts for stage, banquet stunts, luncheon stunts, endance and initiation stunts, musical stunts, parodies, party stunts, mental stunts and brain twisters, and conundrums. Although most of the material is familiar to many people, it has never been gathered into one volume before.

The author has rendered a real service to recreational leaders in this work. It will be invaluable to all types of leaders without regard to the age group with which they are working. —R. A. B.

How Christmas Came to the Sunday Schools. By Katharine Lambert Richards. New York, Dodd, Mead & Company, 1934. 292 p. Price $2.00.

This is a historical study of the way in which Christmas has come to have such a prominent place in Sunday schools and churches. A careful study of the book should give a new sense of the significance of Christmas observances and a basis for evaluating such observances from a religious and educational point of view. A comprehensive bibliography includes: historical references; lists of services, plays, etc.; and names of periodicals and lesson materials which provide Christmas materials.

The Other Shepherd. By Dorothy Clarke Wilson. Boston, Walter H. Baker Company, 1934. Price 35 cents.

This is a drama of the first Christmas centered about a shepherd lad who wants to become a priest that he may see and serve God, but who, because of a needy family, chooses to remain a shepherd. Unknowingly he provides the birthplace for the Christ-Child and as he kneels at the manger he sees his "vision of the Most High" and rejoices in the realization that the Christ has come not to be a ruler or a priest, but a shepherd. The cast includes five women, five men, and one boy.

Christ and the Third Wise Man. By John Oxenham. New York, Longmans, Green and Co., 1934. 184 p. Price $2.00.

In this fascinating volume, John Oxenham has given us an imaginary story of Caspar, the Third Wiseman. He has centered his narrative about three things which revealed to Caspar new hope for all mankind—the birth of Jesus at Bethlehem, that same Jesus alive after his death on the cross, and the transformation of Saul of Tarsus. Those who enjoy and treasure *The Hidden Years*, by the same author, will be glad to meet Azor and Zerah and Zoe again in the pages of this new book. It is, of course, artistically written and should prove of special interest and value during the Christmas season.

The Story of Christmas. By R. J. Campbell. New York, The Macmillan Company, 1934. 288 p. Price $3.00.

In this book there is a great deal of valuable material for pastors, directors of religious education, departmental and general church school superintendents, and teachers.

The first chapter contains an interesting and somewhat new version of the traditional Christmas story. Other chapters show how Christmas legends and stories have grown up in various lands at various times, stories and legends in many cases being completely quoted. There is a chapter on related festivals and ideas: such as, "Yule," "Fire," and the like.

Features that are likely to be new to many are found under the headings "Non-Christian Customs" and "The Children's Festival." The book contains five modern Christmas stories, three Nativity plays, and a rather large collection of Christmas poetry and the words of carols and hymns.

—L. C. K.

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Letters from Our Readers

(Continued from page 21)

As for me, my lay leaders have made too great a contribution in the lives of their students for me even to think that their work could be superseded or abolished even though I might possess a great deal of self-confidence.

—Gerhard W. Grauer, *Minister, Philippus Evangelical Church, Cincinnati, Ohio.*

Establishing a Family Unit

I am, no doubt, rather prejudiced in favor of Mr. Piepenbrok's plan. For, sixteen years ago in Philadelphia, and twelve years ago at St. Mark's, Minneapolis, we decided to cease allowing the Sunday school to be an exclusive alternative to church going and endeavored to reestablish the family pew by a system which let boys and girls come to church when their parents arrived, worship with them (above the lower primary grades) in the "real" service, and after a brief children's sermon go out to their lessons while the parents got their lesson from the pulpit, and finally go home together.

The advantages are tremendous. The reasons for it are multitudinous. Sunday school is not an institution of unchangeable, revealed scriptural orthodoxy. The dissociation between it and church-going make the "leak at the top" of the school inevitable. I seem to remember that a Chicago survey showed a loss of sixty per cent of our Sunday school scholars. Even when a Sunday school is magnificently modern in equipment, technic, and fascination, its dissociation only makes the competition with church the more sure. And boys and girls, deprived of the companionship of their elders in worship, come to feel that religion and Sunday school are both for children only.

The family unit is fundamental and the church has too much granulated it by age-segregation in religion. Religion ought to be a shared family project, its observances shared family adventures. The church does wrong if it individualizes religion out of the "family of God ideal." The family of God has a place for boys and girls as any normal family should. We have so geared our worship to adult interests that even young people have felt a bit out of things churchly.

The family unit, the family pew, the unified Sunday time-table, the sharing of religious experience by elders and juniors, the vitalizing of worship by the inclusion of youth-interests—on all these things the forty-odd churches I happen to have known which have tried the scheme in whole or in part are all enthusiastic. And boys and girls will bring their parents quite as often as parents bring boys and girls! It works to the good every way. May the good work of the family pew go on! And by their fruits we know the validity of the plan!

—Phillips Endecott Oscood, *Minister, Emmanuel Church, Boston, Mass.*

Why Not Modify the Plan?

In centralizing the work of his parish in the church, I feel that Mr. Piepenbrok is on the right road. Children and young people form habits corresponding to the habits of the groups to which they belong. Going to church, sharing its worship and work, will form part of the pattern of habits of most people who grow up in the church.

I have just participated in a study of why young people leave the church. One of the startling conclusions that came out of that experience was that, whether they like or dislike the program of the church, most young people stay or leave according as they sustain satisfying or frustrating personal relationships in the church group. The quality of textbooks, liturgy, and music may be influential factors in determining the good or ill effects of participation in the group, but they neither "hold" young people nor drive them away.

I confess that I was disappointed in Mr. Piepenbrok's statement that he takes his sermons from the International Uniform Lessons. Does this mean that his program is subject-centered? If so, is he not missing a magnificent opportunity for dealing with the genuine problems that harass the children and adults of our day? I do not dislike the Uniform Lessons as a source of material on relevant problems, but to use any set of lessons simply because they are lessons, even good lessons, is, in my judgment, a tragic waste of time.

At one other point I do not agree fully with Mr. Piepenbrok, and that is that his present set-up need be any more congenial to the view of religion as authoritatively given than to the view that it is a common search for reality, in which we share our partial findings. Surely there is much, eve at the core of the Christian religion, to h discussed. And Mr. Piepenbrok can pr vide for it in his unified program. Informa discussion, which I regard as essential i any well-rounded program of religious ir struction, does not demand breaking th church up into small units.

—Forrest Cleburne Weir, *Ministe First Church, Bethany, Connecticu*

Why Not a Graded Church?

I have read with interest the article, "A Man Who Abolished His Sunday School," and noted the admission that the title is a little misleading in that it is only the schoo for young people and adults that has beer abolished.

Personally I discover real sympathy an agreement with much that Mr. Piepenbrok is reported as saying: namely, the effort t make the church central in the life of hi congregation, much that he says about th ineffectiveness of the old Sunday school pro gram, the readiness to venture on new paths and the suggestion that his plan may no work out in all churches.

Having said this, I confess to some very emphatic disagreements with the measures taken to attain a church-centered religious life and with a number of the observations made.

It is not true to say that the Sunday school has "failed miserably." The Sunday schools inculcated the Christian faith during a period when preachers and their stereo typed church worship were failing to reach the people adequately.

It is hard to understand the attitude tha real religion "cannot be discussed." Jesus was a master at the conversational method The church cannot afford to adopt a plan under which the taught have no chance t reveal their own thoughts and feelings. I may be flattering to the ego of the preacher but it is fatal to vitality in Christian edu cation.

The idea of the preacher as "the onl teacher" is too high for me. There may b such supermen but a lot of us pastors fee moved to say that there are areas of Chris tian leadership in which our laymen an laywomen can often do more than we.

The description of young people being hap py to sit placidly under the authoritative pro nouncements of a pastor without an avenu of free expression on their part strikes on as being quite contradictory to personal ex perience with our American youth.

Mr. Piepenbrok has courageously attacke a great problem but I fear that with hi plan he is throwing out the baby with th bath. In order to attain a certain great va ue, he is hazarding the loss of too man

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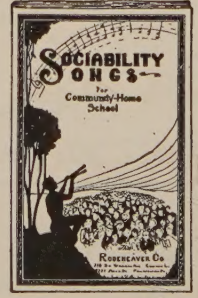

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values. There are many churches now have attained all that he has attained church- and worship-centered life for people without the loss of the real val- in the "school." They call their peo- primarily to worship. The church wor- services are the only worship groups their morning church assembly. They as solidly for this purpose as do the le to whom Mr. Piepenbrok ministers then, following worship, they provide for aching and fellowship period for their le by age or interest groups. The ages ded in the main worship assembly vary ifferent churches, but worship is primary the teaching and fellowship are an in- al part of a total church program. This s to us to be a better plan.

—W. C. McCallum, *Minister, First Christian Church, Alliance, Ohio.*

Another Solution

have a solution of the problem perhaps ttle less radical than the one under dis- ion. For twenty years, the Marion Ave- Baptist Church of Aurora, Illinois, has wed a unified program of church and day school. The entire group is in the tuary for the worship service. The be- ers and primaries go to their depart- t rooms just before the sermon. This es the boys and girls of the junior de- ment and above in for the entire service. r the sermon, the juniors, intermediates, ors, and organized classes go to their ns for a study period of forty-five min- . I would like to impress the fact that call it all church. We are trying to id even the use of the term Sunday ol. There are many advantages but I mention only a few.

. The boys and girls are taught by this em to go to the worship service of the rch.

. We save at least half an hour by hav- but one period of worship, if the "Open- Exercises" of many Sunday schools can called by that dignified term.

. The worship service is held in the tuary with the inspiration of the organ, obed choir, and a dignified and beautiful ial.

f there is any teaching value in atmos- ere or any contribution to a permanent alty to the church through habit, then ely the boys and girls get it in a service this kind. If Protestantism is to main- n itself, boys and girls must be made urch-minded. Making them Sunday school- nded will not solve the problem. I heart- approve Mr. Piepenbrok's plan of abol- ing the Sunday school with this reserva- n: that I think I have a better way which serves the values of the Sunday school t centers all loyalties in the worship vice.

—Henry Clay Miller, *Minister, arion Avenue Baptist Church, Aurora, Ill.*

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January Suggestions for Senior and Young People's Departments

(Continued from page 30)

room was to discover the greatest marvel of modern science—a discovery that opened up a new world to the masters of physics and chemistry of our day. . . .

When Marie was sixteen, she graduated from the "gymnasium" for girls, receiving a gold medal for excellence in mathematics and sciences. In Russia, as in Germany, the gymnasium corresponds to our high school, but also covers some of the work of the first two years of college. The name gymnasium signifies a place where the mind is exercised and made strong in preparation for the work of the universities. . . . (Time past, Marie was left an orphan, and she made her way to Paris.) During those early days in Paris, Marie often had reason to be grateful for the plain living of her childhood that had made her independent of creature comforts. Now she knew actual want in her cold garret, furnished only with a cot and chair, like a hermit's cell. She lived, too, on hermit's fare—black bread and milk. But even when it was so cold that the milk was frozen—cold comfort, indeed!—the fire of her enthusiasm knew no chill. Day after day she walked from laboratory to laboratory begging to be given a chance as assistant, but always with the same result. It was man's work; why did she not look for a place in a millliner's shop?

One day she renewed her appeal to Professor Lippman in the Sorbonne research laboratories. Something in the still, pale face and deep-set, earnest eyes caught the attention of the busy man. Perhaps this strange, determined girl was starving! And, besides, the crucibles and test-tubes were truly in sad need of attention. Grudgingly he bade her clean the various accessories and care for the furnace. Her deftness and skill in handling the materials and a practical suggestion that proved of value in an important experiment attracted the favorable notice of the professor. He realized that the slight girl with the foreign look and accent, whom he had taken in out of an impulse of pity, was likely to become one of his most valuable helpers.

A new day dawned for the ambitious young woman. While supporting herself by her laboratory work, she completed in two years the university course for a degree in mathematics, in physics and chemistry. In the meantime her courage in the face of difficulties and discouragements attracted the admiration of a fellow worker, Pierre Curie, one of the most promising of the young professors.

"I love you, and we both love the same things," he said one day. "Would it not be happier to live and work together than alone?"

And so began that wonderful partnership of two great scientists, whose hard work and heroic struggle, crowned at last by brilliant success, has been an inspiration to earnest workers the world over.

Madame Curie set up a little laboratory in their apartment, and toiled over her experiments at all hours. Her baby daughter was often bathed and dressed in this workroom among the test-tubes and the interesting fumes of advanced research.

The child used to delight in experiments with light-waves in her father's laboratory, was interested in the strange glow which Professor Becquerel had found that the substance known as uranium gave off spontaneously. Like the X-rays this light passes through wood and other bodies opaque to sunlight. Madame Curie became deeply interested in the problem of the nature of the Becquerel rays and their wonderful properties, such as that of making the air a conductor for electricity. One day she discovered that pitchblende, the black mineral from which uranium is extracted, gave off more powerful rays than the isolated substance itself, and she came to the conclusion that there were some other elements in the ore which, could they be extracted, would prove more valuable than uranium.

With infinite patience and the skill of highly trained specialists in both physics and chemistry, Madame Curie and her husband worked to obtain this unknown substance. At times Pierre Curie all but lost heart at the seemingly insurmountable obstacles in the way. "It cannot be done!" he exclaimed one day with a groan. "Truly, nature has buried truth deep in the bottom of the sea."

"But man can dive, cher ami," said his wife, with a heartening smile. "Think of the joy when one comes up at last with the pearl—the pearl of truth."

At last their toil was rewarded, and two new elements were separated from pitchblende—polonium, so named by Madame Curie in honor of her native Poland, and radium, the most marvelous of all radioactive substances. A tiny pinch of radium, which is a grayish white powder not unlike coarse salt in appearance, gives out a strange glow something like that of fireflies, but bright enough to read by. Moreover, light and heat are radiated by this magic element with no apparent waste of its own amount or energy. Radium can also make some other substances, diamonds for instance, shine with a light like its own, and it makes the air a conductor of electricity. Its weird glow passes through bone almost as readily as through tissue paper or through flesh, and it even penetrates an inch-thick iron plate.

The Curies now woke to find not only Paris but the world ringing with the fame of their discovery. The modest workers wanted nothing, however, but the chance to go on with their research. Their famous accomplishment opened a new world of interesting possibilities, a world which they longed above all things to explore.

—From *Heroines of Service* by Mary R. Parkman. Published by D. Appleton-Century Co. Used by permission.

Scripture: Psalms 19:1-6; 139:7-12
Prayer: Silent prayer, with the music of "Lord, Speak to Me, That I May Speak" played softly as a background.
Benediction: "Open our eyes that we may behold wondrous things out of thy law."
Amen *(played by the pianist)*

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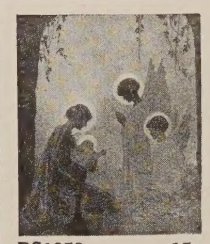

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Christmas through a Century

(Continued from page 23)

ANTHEM†: "Jesu Bambino," Yon.

(The cast should be equally divided on either side of the manger and during the anthem, when the choir sings, "O Come, Let Us Adore Him," members of the cast lift their hands and bow down. This is done two or three times during the anthem.

(During the latter part of the anthem, the choir uses it as a recessional and march down the center aisle of the church. When they are all in the aisle they turn and face the front.)

WOMAN READER: Only when we have truly sensed the abiding presence of the Christ will we be able to realize the dream of this new epoch. On Christmas 1934, behold, the Master of men says to us, "Come, Follow Me."

LIVING PICTURE: The Master, robed in white, is shown enveloped in clouds. He should be standing on a box which is hidden by one of the clouds.

(There should be a moment of absolute silence—and then, just as the curtain opens on the picture, every member of the cast and every member of the choir should kneel and remain in silence for a moment.)

WOMAN READER *(after silence and during the picture)*:

I cannot put the Presence by, of him,
the Crucified,
Who moves men's spirits with his love as
doth the moon the tide;
Again I see the Life he lived, the god-
like Death he died.

Again I see upon the cross that great
Soul-battle fought,
Into the texture of the world the tale of
which is wrought
Until it hath become the woof of human
deed and thought—

And, joining with the cadenced bells
that all the morning fill,
His cry of agony doth yet my inmost
being thrill,
Like some fresh grief of yesterday that
tears the heartstrings still.

I cannot put his presence by, I meet
him everywhere;
I meet him in the country town, the
busy market-square;
The mansion and the tenement attest his
presence there.

He comes to break the barriers down
raised up by barren creeds;
About the globe from zone to zone, like
sunlight he proceeds;
He comes to give the World's starved
heart the perfect love it needs—

The Christ whose friends have played
him false, whom Dogmas have be-
lied,
Still speaking to the hearts of men—
though shamed and crucified,
The Master of the centuries who will
not be denied!‡

MAN READER *(just as curtain is closed on the picture)*: "Lo, I am with you always"

RECESSIONAL:

(Choir uses the last anthem or some Christmas carol for recessional to the narthex of the church. The cast follows the choir. The ushers empty the house row at a time while the choir continues singing in the narthex. If an offering is desired an usher can be stationed at each door with an offering plate.)

Production Notes

Choosing the cast—The cast must be chosen with great care. The director must look for types. The success of the living pictures will depend upon how well the characters fit into their parts. Where well known pictures are being reproduced, the picture should be in the hands of the director as he looks over the church and community for just the person that is needed. In such scenes as the slave block and the soldiers, the freedom of imagination can be used, perhaps the cuts reproduced herewith will help. The two readers should be persons without affectation who can read with interpretative understanding and pleasing voice.

The picture frames—Our frames for the pictures were made out of ordinary frame material and painted with bronze paint. Each of the two frames were five feet wide and eight feet high and the background was three or four feet from the frame. The sides, which were hung with black drapes, tapered a bit toward the background. A different background was painted for each picture on heavy wrapping paper. These scenes were so hung before the pageant started that when changing the picture all that was necessary was to remove the last background that had been used. With a carefully planned organization these changes can all be made while the choir is singing the anthem between each episode. If no artist is available to paint the backgrounds, the pictures can be shown against a background of any neutral color. It is important to have the curtains so that they work perfectly. We found a nearby drapery store which fixed the curtains so they could be lowered and raised on the outside of the frame. The curtain material should be heavy enough that light will not show through for the picture changes will necessitate light in the frame.

Costumes—Much of the costuming can be done by costumes in possession of members of the cast or congregation but there will be some costumes that will have to be secured elsewhere. Most of the larger cities will have costume houses from which they can be rented. The Methodist Book Concern, 740 Rush Street, Chicago, has very effective costumes at a small rental price. Those desiring costumes from this source should make requests as early as possible.

Lighting—Lighting effects must be studied carefully. The living pictures should be lighted from light inside the frame and should be toned to fit each picture. No description of lighting effects can be adequately given. Each director and electrician will want to work that feature out in accordance with equipment and general effect desired.

The church should be only dimly lighted as people enter and the atmosphere of worship should be maintained.

†This anthem has to be cut to fit the occasion, repeating some parts of it several times and omitting other parts.

‡Harry Kemp, "The Voice of Christmas," *Quota Poems*, Vol. I.

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